BECORDER & TELEGRAPH.

NATHANIEL WILLS AND GERARD HALLOCK, EDITORS AND PROPRIETORS-CONGRESS-STREET, BOSTON, MASS.

Y .-- No. 13, New Series.

SATURDAY, MARCH 26, 1825.

§ \$3, 00 a year, payable in 6 months, Persons procuring five responsible subscribers, or \$2,50 a year, if paid in advance. shall receive a sixth copy gratis for one year.

RELIGIOUS.

th of June next

Price \$1,50

March 12.

CIETY COL.

by RICHARD-

March 12.

STIANS TO

ARMSTRON

e the Auxilian

March 12.

ery useful r

and points out roung persons, o service."—
hich the press e publications,

to an enviable

int of view.

or Godliness hor of "Jane

rice 37 cts.

Magazine.
of Facts, from

had of S. T.

aryport, and 6, 1825.

his Semin

the follow

ithmetic, En

is class wi

atural Philos

evious studies

f Christianity

t 20 per cent

Library o

upils respect

rit them.

22, 1825.

The ass

on Wed

ADEMY.

and fix ideas

ARY

le publicat

ESTION ANSWERED.

d holiness in believers, as really dereward, as present sin in unbe-

hristian Spectator, Vol. V. pp. 650. [CONCLUDED.]

ge employed by believers, as he Scriptures, when speaking of paracters, clearly teaches that they ed their holiness in this life as dere reward, or as furnishing a leits bestowment. "I am not worast of all the mercies, and of all h thou hast showed unto thy ser-Lord, shouldest mark imquiwho shall stand? Not unto us, unto us, but unto thy name give mercy and thy truth's sake .ile, what shall I answer thee? for I am undone, because I am a an lips. It is of the Lord's mere are not all consumed. We have have committed iniquity, and have dy and have rebelled. We do not upplications before thee for our s, but for thy great mercies. we thee an hungered, and fed thee? and gave thee drink? When saw we and took thee in? or naked and Or when saw we thee sick or nd came unto thee?" ng to the same tenor, the declara-

is as left on sacred record, ever them as considering themselves to nual need of mercy and forgiveness. principle were well founded, it that they either were ignorant of it that they possessed, and greated it, or else that they disclaimed to their own conviction, and that rectly addressing God; and when r the unerring guidance of the

level, that the scriptural writers ppeal to God as witness of their intentions and conduct, it is read; but it is at the same time that they never do it, in such a licates an apprehension that final to them as a legal reward. These rather made, as furnishing pleas for the fulfilment of his gracious nd for his kind interference, to vinagainst the reproach and hatred

if the present holiness of believa future reward, as really as the of unbelievers deserve future they have no less reason for selfin the wicked have for self-conand looking down on the prisoners they may with truth exclaim, Lo made ourselves to differ. These oly mansions which we inhabit. by the merit of our virtuous s and conduct on earth; and hence late ourselves on the reception of Can such thoughts, or such d any place in heaven? How do rt with the anthems of the redoemating the praises of the Lamb? stslain, and hast redeemed us to blood, out of every kindred, and people, and nation, and hast me le God kings and priests." Most obfar as the believer can justly asadvancement to the glories of heaown merits or deserts, the high ich the Scriptures ascribe to Christ, thor and finisher of our faith, and as the of our salvation, will be withheld brable name

the arguments which have been al-

be objected. oliness, wherever it exists, must with complacency by the divine consists in conformity to the chaauthority of God; and being thus must of course be rewarded, since manner can he show his approba-and the just estimation in which he lathis way only can the supreme of the different and opposite feelhe entertains towards sin and holisaccountable subjects, namely, by the one, and rewarding the other. lating this objection, it is readily adat the virtuous affections and conduct en, are regarded with divine comand approbation; but it must be mind, that their sins are regarded by giver with no less real and decided on and displeasure. Their holitot cancel the demerit of their sins, e regarded by the divine mind as esegal claim to a future reward of Although, therefore, there is oof that God will so treat the bestate of retribution, as practicalapprobation and esteem of his will be done according to s of the covenant of grace, and so e the universe that the believer sinner, and that the recompense eceives, is graciously conferred, and y a claim-a desert founded on the The evidence of this has alexhibited, when it was shown, that an, in order to deserve the reward ess, as the unbeliever's sin deserves must be a complete fulfilment of aw. Besides, if from the fact that e believer's holiness with complaws that this holiness legally deuture reward; it no less necessarily a the divine displeasure at his sins,

the ame time, and by the same rule, deserving like of eternal happiness and eternal mi-

It is indeed a fundamental truth of revealed religon, that God "loveth righteousness and hateth iniquity;" and that "he that cometh to him nust believe that he is, and that he is the rewarder of them that diligently seek him." But he is no less a rewarder, in the evangelical sense, of them who thus seek him, by fulfilling the promises which he has been pleased to make to them through Christ, according to the covenant of grace, than if he rendered to them eternal life as strictly deserved, or as sa-tisfying a legal demand. Having made promises proceeding from his mere mercy, and founded on the concement, he has pledged himself to execute them, in the case of every one who possesses the character to which these promises belong. The execution of these promises, constitutes what the Gospel denominates a reward, a reward of grace, not of debt. No argument is therefore afforded to support the affirmative of the question under examination, from the repeated declarations of the Scriptures, that a future reward, even eternal life, awaits the believer. The assurance is indeed given by the lips of the Saviour himself, that the granting of a cup of cold water only, in the name of a disciple, shall in no wise lose its reward. But how absurd would be the inference, simply from the use of the term reward in this case, that the one virtuous action here specified, must deserve future everlasting happiness, as really as present sin in the unbeliever deserves future punishment.

2. Another objection may perhaps be made to the views which have been exhibited,-from the repeated declarations in Scripture, that all men will be judged and receive retribution, according to the deeds done in the body ;that every one shall receive the things done in his body, according to that he hath done whether it be good or bad;—that the righteous shall cat of the fruit of their doings, while to the wicked the reward of his hands shall be given;-that God will render eternal life to those who seek for glory, honor and immortality; but indignation and wrath to every man that doeth evil;"-and that Christ in the parable of the talents teaches us, that the future honor and blessedness, conferred on the virtuous, will be proportioned to the degree of diligence and faithfulness, with which they have improved the talents entrusted to their hands It is contended that the principle is necessarily implied, in these passages, that the present nothiess of believers, as strictly deserves hearenly glory, as the present sin of unbelievers de-

serves final misery. That this is not the true interpretation of these passages, must be admitted, if believers are justified and saved by grace, unless it be shown in consistency with these principles, that the believer owes merely his exemption from punishment, to the atonement of Chsist and to the grace of God, while he merits all that which constitutes his positive reward by his own holiness. This position is thought to have been already disproved. What then is the true interpretation of the passages referred to in the objection? They undeniably teach this great and essential truth of religion, that God views, and will treat every accountable subject of his government, in exact conformity to his character, whatever that character is. An accurate discrimination will be made, between the saint and the sinner, the believer and the unbeliever, in accordance with their moral temper and conduct respectively. The fact is established, that future honor and happiness, are inseparably connected with holiness; and that in this manner, God will manifest his approbation of it: and on the contrary, that dishonor and wrath are no less inseparably connected with

sin. The deeds done in the body, must, in the divine account, comprize all those things in man, for which he is to be judged and to receive retribution. According to these deeds, when fully developed at the day of judgment, it will be evinced, before the assembled world, who were on earth subjects of repentance, faith, love and the kindred pious affections; and in short, who possessed that temper and character here, to which the promises of the gospel belong; and who possessed the contrary. The evangelical title to the blessings of the covenant of grace, exclusive of any legal clami or desert, will thus be made manifest "by the deeds done in the body;" or the want of such title will in like manner be made manifest. According to the moral nature of these deeds, every character will appear; whether it be such as God will own and approve, agreeably to the promises of grace in the gospel, or on the other hand such as he has forewarned us, he will disown and condemn. The reward of the believer will be rendered, not according to the legal merit of his deeds, but according to the evidence which they afford, by their moral nature, that he has an interest in the blessings of the new covenant. The unbeliever, in like manner, will be evinced to be at once a confirmed transgressor of the moral law, and an obstinate rejecter of the gospel. Both the one and the other, therefore will be judged and recompensed, according to the deeds done in the body, in perfect consistency with the gratuitous nature of the believer's reward, and the strict legal desert of the unbeliever's punishment. Each will eat of the fruit of his own doings, as the doings of the one are in their consequences connected with eternal life, and the doings of the other with eternal death.

As the moral virtue or holiness of believers vill qualify them to be inhabitants of heaven, & fit them for its employments; so the greater or less degree, to which this divine attainment was carried on earth, will fit them for a rank and honor proportionably more or less eleva-

deseve future punishment; so that he is at | ted; while not one seat will be held by an in- | lieve more. Mistake not credulity for faith; | the essence of Antinomianism. Those who dividual of the redeemed host, which will not bear the inscription of GRACE, and for which its blessed occupant will not ascribe all thanks to that glorious Saviour "who loved him and

gave himself to die for him." The length to which this paper has already extended, forbids the examination of some minor objections, which may be adduced; but if the arguments which have been presented are valid, they satisfactorily prove the negative of the question; or, that the believer's present boliness cannot be admitted to deserve eternal life as its future reward, without denying the evangelical scheme of salvation.

PRAYER OF FAITH.

For the Recorder & Telegraph . Messes. Epirons,-As one of the constant readers of your useful paper, I take an interest in all the subjects of religious discussion which appear there. I have, not unfrequently, been atified with pieces which you have inserted; but it has sometimes happened, also, that I have not felt that much light was thrown upon topics, which writers have undertaken to discuss.

Will you allow me to say, that such has been the case with me, in respect to the late discussion about the prayer of faith. It may be my own fault, that I am not satisfied. Possibly the writers will allow, that it may be theirs.

As I believe them to be capable of feeling difficulties, and answering proper questions, beg the indulgence of stating a few things, which seem necessary to be cleared up; at least, in order to satisfy my own mind on this interesting topic.

What is the prayer of faith? We must define, before we dispute. We all know what prayer is; but have we all the same idea of the prayer of faith? Faith is belief. Religious faith is belief in the divine testimony, or in what God has revealed. A faith of a religious nature, which has not a revelation of some kind for its basis, appears to me a name, without a thing to correspond with it.

Faith, then, is a belief of what God has vealed; not of what he has not revealed. When we speak of the prayer of faith, therefore, if we speak intelligibly, we must mean a prayer for something which God has revealed shall come to pass, or be bestowed.

Now many things, God has assured us in his word, will come to pass. We can pray for these; believing that his promise will certainly be performed. For example; we can pray, "Thy kingdom come," with perfect assurance But has God told us, exactly that it will come. when, how, or where the giorious fromise will begin to be fulfilled, and what countries will first be added to the dominions of the Prince of peace?-Who will point me to the passage in

revelation, which determines this?

Yet I can pray, that the commencement of this may be in my own country, with all my heart; although it is not a matter of revelation that this will happen. What is this? A prayer of faith? It may be offered in the faith or belief, (yea the full and cartain persuasion) that God will do that which is best, in respect to granting my request. If he refuse it, it will be for reasons which are good, and satisfactory to infinite wisdom and goodness. But I have no specific faith, that the request which I offer, when I make the prayer is question, will be answered just in the time and way which are the object of my desires, and of my petition. A great part of the prayers which I offer are of such a nature. They are not the prayer of faith in this sense, viz. prayer accompanied with a specific belief that what I ask for will be granted. I hope they are prayers offered up with a full faith, that God will do what is best.

Is not this all that can be said of most of the prayers which Christians offer? Is the belief, that their specific request will be granted, essential to acceptable prayer? Did the Saviour of the world always pray acceptably?-To this there can be but one answer. And yet, when he prayed with intense agony, "If it be possi-ble, let this cup pass from me," he certainly did not believe that it was possible, or that it would pass from him. But he poured out the desires of agonizing nature before God, and his devotion was accepted. Prayer, as an act of devotion, may surely be very acceptable to God, where it is offered with such submission to his will as the Saviour exhibited, while the thing requested may for the best of reason be withheld. Here is a point of stumbling. Prayer may be acceptable in two senses, viz as an act of devotion, and as a petition for "things agreeable to the will of God." In the latter case, the thing asked for is granted.

As the term prayer of faith is commonly understood, namely a prayer accompanied by a belief that the specific thing asked for shall be granted, I must believe that it seldom is or ever was offered by sober and intelligent Christians, except in cases now to be stated. Just so far as we ask for things, which God has revealed in his word shall take place, so far we may offer prayer of faith, in the sense just named. But that in any case, we are required to believe what has not been revealed, and that we cannot offer acceptable prayer without such a belief, I am slow to admit. In fact, how can I have the assurance to believe, when I ask for a specific thing which is not a matter of revelation, that it will certainly be granted, unless I possessed omniscience, so as to determine whether it is best, on the whole, that it should be granted? Would not such a belief be presumption rather than faith? I would say then to the humble Christian,

ask for what you desire, if it be not morally wrong; but ask with that entire submission the Saviour exhibited. Believe that just as much will be granted, in answer to your

nor the wishes of excited feeling, for the decisions of heaven.

If your correspondents feel that I am in the wrong, I shall be truly grateful for a correction of my error. Yours sincerely, Ικετης.

For the Recorder & Telegraph.

Messas. Editors.—I was pleased with the candour of C. in his reply to "Observator," and especially that, as we more clearly understand each other respecting the prayer of faith, there is a prospect of agreement between us. My principal motive in writing my former communication, was to elicit an explanation of some parts of his essays. And to my satisfaction this object has been so far attained, as to make it appear that we may yet be found to agree in all the essential points pertaining to the subject.

It appears that we argue, that God has made promises to prayer; that Christians ought by these promises to be encouraged to pray; that they ought to believe when they pray, that God will answer their requests according to his promises; and that the promises of God to them in answer to prayer, have respect both to themselves and others.

It appears also that there can be no essential disagreement between us, in regard to the sovereignly of God in answering prayer. It is admitted that the sovereignty or purposes of God, are not a "rule of duty." And I see not why the same must not be admitted of the divine promises. In reference to the former, Christians ought to exercise submission in their prayers; and by the latter they ought to be encouraged in their prayers. It is true, that in the conclusion of C.'s second Essay, there is one sentence, which, to me, seemed to imply that when Christians pray for the conversion of sinners, they ought not to exercise submission. His words are, "The church must be responsible for all the immortal souls, that for the want of the influence of the Holy Spirit, sink unprepared into a miserable eternity." This is one of the declarations which I wished, when I first read the Essays, to have the author explain. It appeared to me that if a church "wherever situated" are "responsible for all the immortal souls" in that place, it must be implied as a consequence, that they ought to pray for "all' without submission. But in his reply he says. "It was not asserted, nor meant to be implied, in the Essays, that if Christians in any place, were engaged as they ought to be, in offering the prayer of faith, all the impenitent in that place would be converted." This explanation is very satisfactory. It shows that as C. meant to be understood, there is, in the Essays, no principle which implies that Christians, wherever situated, have any ground to expect, that in answer to their prayers all the impenitent among them will be converted. Accordingly, if they pray for all, as it is their duty to do, they should pray with submission. If God had promised Christians, - "Ask of me, and I will convert all the impenitent," it would be their duty to believe that if they prayed in a right manner, the promise would be fulfilled. But no such promise having been given, it would

submission, for such a blessing. I fully agree to the sentiment in the first Essay, that "it is our duty to pray for many things not promised," and that when asking for such things, "it is essential to acceptable prayer, that it be offered with submission,that the language of the heart must be, not my

be wrong for Christians to pray except with

will but thine be done." Now let this truth be applied to any church wherever situated," and if God has not given them the promise, that if they pray acceptably, he will convert all the impenitent in that place or elsewhere, it becomes their duty to pray for the blessing with submission.

I would ask your readers to follow this sentiment, in which I have the happiness to agree with C. a little further.

Has God promised in answer to prayer, to convert any definite number? If he has not, then according to the same sentiment, Christians ought not to pray for any definite umber except with submi

Has be promised definitely in regard to place and time, any more than in regard to extent? If he has not, then according to the same sentiment, Christians ought to pray submissively n regard to these circumstances

The passages of scripture which C. adduced to prove that God has promised the Holy Spirit to Christians when they pray as they ought, are generally to the Scripture affords ground for Christians contidently to expect that in all their holy prayers for the prosperity of Zion, God will hear them. But as to the time, place, and extent of his bestowing saving grace upon the impenitent, I cannot find either in Scripture, or the Essays, ny evidence that the divine promise is definite

I agree with C. also in declaiming with the atmost vehemence against all those "orthodox theologians of the present day who have dwelt on the sovereignty of God, till they have in a great measure, sunk out of sight his promises. It is evident that if this doctrine is taught in the word of God, it cannot be inconsistent with the divine promises; and therefore those who preach it in such a manner as to sink the promises out of sight, must either misunderstand the doctrine, or be ignorant of the manner in which it ought to be preached. The doctrine of the divine sovereignty as it ought to be preached, cannot be inconsistent with any divine promise, or with the spirit of hum-ble and submissive prayer.

In perfect accordance too, as I hope, with the sentiments of C. I regard those views of man's inability which lead some professors of religion to cast off all blame from themselves prayer, as infinite wisdom judges best—and believe no more, until you are authorized to be-

resort to this refuge, are in a state of awful guilt in the sight of God. There cannot exist a justifiable excuse for the neglect of any duty which God requires.

In view of what has been said of submission in prayer, is it asked, "whether it is consistent that Christians should have special reason to expect answers to prayer on behalf of sinners their own society, or any particular place? I answer, yes. On the principle, that in the divine constitution there is a connexion between the means and the end, as well as on the principle of the general promise to prayer, it may be expected, that when Christians are faithful in prayer and other correspondent duties which God has appointed as means of converting sinners, more or less success will sitered their exertions. And on the same principles, Christians have encouragement, to extend their exertions-to send the gospel to distant places, and to follow it with their prayers-to e "stedfast, immoveable, always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord."

It appears to be the opinion of C. that there s an inconsistency in saying, "that Christians are required to believe, when they pray, that God will answer their requests according to his promises," and "that for Christians to believe hat their prayers will be heard, is so far from being essential to acceptable prayer, that it constitutes no part of it."

But I am unable to see any inconsistency between these propositions. The meaning of the first is, that Christians ought to pray with faith in God. The meaning of the second is, that for Christians to believe that they pray with faith in God, is not the same thing as praying with faith in him.

For the meaning of the word "gift" in the phrase "the gift of miracles," I would refer C. to 1 Corinthians, xii, where the word is employed in a similar connexion, and where it evidently means a supernatural communication as distinct from anything which is required of Christians as a duty, as is the resurrection of the dead.

> For the Recorder & Telegraph. AN EVANGELIST FOR THE CITY.

But he who marks, from day to day, Treads the same path his Saviour trod, The path to glory and to God.

Nothing but untiring benevolence could welcome the many appeals made to the liberality of the inhabi-tants of this city; but that love which "seeketh not it. own," never faileth. Among the various claims on our charity, one very important subject seems to be in a great measure overlooked. "The poor we have always with us, and our Saviour himself gives it as a characteristic of the gospel, that to them it is preached."—We read too in the Acts, that daily in the tem-ple, and in every house, they ceased not to teach and preach Jesus Christ." But are not very many in this place, even now perishing for lack of knowledge? Are there not many who are a prey to vice and ignorance; neither parents nor children attending public worship, or schools; the Bible unread,—and they liv-ng without God, and without hope in the world? And this too in the midst of our enlightened, liberal and benevolent city. But we hope it is only necessary to awaken the attention of its inhabitants to this evil nd the magnitude of it, to induce prompt and efficient neasures for a moral reformation. We are told, to withhold not good from him to whom it is due, when it is in the power of thine hand to do it;" "love your neighbor as yourself," and "all things whatsoever ye rould that men should do unto you, do ye even so nto them." But how will these poor outcasts ever do their duty, unless they know it?—and to this end, they must be taught it. Let some man thon who is qualified for these labors of love, visit every abode of poverty and wretchedness among us, and instruct their inmates in their duty, urge their attendance on public worship, the proper education of their children, frugality, temperance, industry, neatness, order, fidelity, and all the virtues that follow in the train of good principles: press upon them their responsi ational and immortal beings, and the necessity of pre paration for that tribunal, where we shall all be judged according to our works. And is there not wealth enough in this city to support an Evangelist while thus employed,-and shall we not rejoice to contribute to present and future welfare of our fellow beings. and does not a fearful weight of responsibility rest upon us in this thing? Well may we tremble, lest these souls should be required at our hands; lest they should rise up in judgment against us and say, "No man cared for my soul."

GOD IS RIGHT & THE WORLD IS WRONG. " Now, then, my friends, my reasons are all

before you, and I hope to be justified by your consciences, while I execute the comm given me in the text. God hath said to the wicked 'O wicked man, thou shall surely die: and the watchmen are commanded upon their peril, to sound the alarm. I, therefore solemnly declare, in the name of God, that there is a dreadful war waged by all the divine perfections against sin-that the sacred rights of Heaven have taken the field-that every glory of the Godhead holds a vivid lightning pointed at every sinful thought-that the inviolate honor of Heaven's King is enlisted, and is com-ing down to crush a rebellious world. In equally solemn tones, I declare, as my office obliges, and call every angel to witness, that in war God is right, and the world is wrong. These great truths, while I live, I will declare, and hope to pronounce them with my dying breath GOD IS RIGHT, AND THE WORLD IS WRONG. _I wish they were set forth in broad letters on every forehead, and with a pen dipped in heaven were written upon every I wish they were set upon the frontispiece of every book; and posted in sun-Leams at the corner of every street-that they were graven with the point of a diamond in the rock forever-God is RIGHT AND THE WORLD IS WRONG! I would that these ponderous truths might pass from land to land-prostrate nations of unknown tongues, and rolling through every clime, might bring an humbled world to ask for mercy at a Saviour's feet.

"Standing on my watch-tower, I am com-

Particular attention will be paid to the manners and nauama, run neerty to preach the Gospel to

qually, and in the same manner, Commons, and given rise to long

771. ..9-10

cluster of islands in sight from our door, connected by

assador of that power at Madrid, having proposed January, 1825, five men and one woman, whose uni-

He

An

No

Pre

An

Hi

Th

Tu

N

Ri

SPIRIT OF A REVIVAL.

From the Guardian & Monitor.

Extract of a letter written by a Clergyman, in the time of the revival of 1820, in New-Haven, to some of his Christian friends in the State of

I must give you a short account of the revival in this place. Meetings are held every evening, crowded, still, and solemn as eternity. Every Monday evening we meet the anxious ones in a large ball-room. We have had from sixty up to about three hundred assemble at these meetings; all solemn, and many in deep The cloud of divine influence has gone rapidly over our heads, and covered us with an awful solemnity; and there is the sound of an abundance of rain. The attention in every direction is nearly simultaneous, The fields have whitened every where at once. and we are in danger of loosing much of the harvest, because we cannot reap every where in a day. We visit by appointment; a number of visits in a day, at a given hour. We, sometimes, meet 10 or 15, and sometimes 30 at once, converse a little with each one, speak a word to all in general, and pray, and pass on to another circle, and so we spend our time. Our visits are generally short, except one which will never be forgotten. This was August 25th, at 2 o'clock, P. M. We entered the house at the time appointed, and found about 20 persons, sitting around the room in pensive silence. All had been more or less anxious for a number of days, & one was in awful distress. This one I addressed more particularly, and urged the duty of immediate repentance, not without some hope that relief would be obtained on the spot; for I was sure that this state of feeling would not long be sustained. While pressing the conscience of this sinner, I found that the same distress had spread nearly throughout the circle. I detained them the usual time; and advised them all to return home to their closets. Some started and went out of the door, and others sat still, with heavy hearts. Very soon E. returned, exclaiming O! I cannot go home; I dare not go; I shall loose my concern; what shall I do? and threw herself down in a chair, and her head on the table, in the deepest agony. All at once she became silent, and quickly raised her head with a placid countenance, and was heard to say in a mild tone of voice, O, I can submit-I can love Christ-how easy it is-why did I not do it before? We sat in silent amuzement Every word sunk deep in our hearts. We felt the conviction that God was there. She seized her next companion by the hand, and with all the tenderness becoming a felle v sinner, began to press those very truths which had so distressed her own heart, the duty of immediate repentance and submission to God. Every word became an arrow. I felt that the work was taken out of my hands; for I had perceived that God had made her the most powerful preacher. All at once, A. became silent lifted up her head with a countenance beaming with joy. The Saviour has come-O how happy. This sent fresh alarm through every heart; -and now A. and E. unite heart and hand and begin with H. who had been in deep distress for some time. They urge with the tenderness and firm decision of those who had felt the conviction, the necessity and the reasonableness of immediate repentance & submission to God. The subject pressed harder & harder, and harder still, when all at once H. was brought out of darkness into marvellous light. These three now unite heart and hand, and with one voice, bear testimony to the same heart rending truths, that God is right, and the sinner wrong. The time would fail me to finish the story of this visit. We met at two o'clock, P. M., and were detained more than three hours. Suffice it to say, I never saw, or heard of such a visit before, for the one half has not been told. At the close we began to look about us, and to see and inquire, what hath God wrought? We brought them into one circle. I said, is it possible? This is too much! Had I not seen it, I could not have believed it; -For nine out of those who entered the room in deep distress, were now rejoicing in hope. The anxious had retired, and we were left in a circle of young converts, if they are not deceived. Not a hint had been given that any had experienced religion, or had any reason to hope. This was the feeling; it is right that I should love God, and this I intend to do, whether I am saved or lost. Oit was a delightful circle, tender, affectionate and joyful. They appear like children of the same great family

REMARKABLE CONVERSION.

A young gentleman of high connexions, and great respectability, was induced by gay acquaintance to accompany them to a ball. Arrived at the scene of dissipation, the festive company proceeded to their amuse-ment. The music struck up, and he, among the rest, was highly delighted with the diversion. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven, the clock struck one. That striking passage of Dr. Young's instantly rushed The bell strikes one-we take no note of time

But from its loss—to give it then a tongue Is wise in man. As if an angel spoke, I feel the solemn sound; if heard aright It is the knell of my departed hours, Where are they? With the years beyond the flood. It is the signal that demands despatch. How much is to be done? My hopes and fears Start up alarm'd, and o'er life's narrow verge Look down on-what? a fathomless abyss,

be ch

it

61 61

A dread eternity. Conviction seized the youth, and alarmed and terrined, he instantly left the dissipated throng, and retired to his closet. The result was a saving change, and he

s now a Christian indeed, in whom is no guile Evangelical Magazine

INTELLIGENCE.

EFFECTS PRODUCED BY READING THE NEW TESTAMENT " My word shall not return unto me void."

A poor student of the University of Leipsic, hav-

ing occasion to undertake a journey to his distant friends was in want of the necessary money for that purpose He therefore was induced to go to a learned Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite The learned Jew, little as he valued this book, was however prevailed upon to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus, to ridicule his erson in the synagogue, and to be the better prepared o testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read it alone as a sworn enemy of Jesus, & to discover the falsehood of the Christian religion in As the student was absent for about sever weeks, the Jew had sufficient leisure to perform his But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading som impressive passages he could scarcely refrain from ex-claiming, Ah, that Jesus were my Saviour!—Having completed the reading, he was astonished at himself, and exceedingly perplexed that, in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had dis-covered nothing deserving of hatred, but on the concovered nothing deserving of natree, but on the con-trary much that was great, sublime, keavenly and di-vine. At length he charged himself with silly simpli-city and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions he had read and which had left an indelible impression upon hi and heavenly instructions he had read, mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either lay or night; and he resolved to read the New Testa ent a second time, fully determined to be more care ul in ascertaining that Jesus and his apostles had just deserved the hatred of all Jews, in all ages. however, he was unable to discover any thing that was absurd, or which bore the stamp of falsehood, but much wisdom, inexpressible comfort for an afflicter mind, and a hope of immortality which seemed to res cue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament the third time with the following reso-"If I discover nothing the third time why Jeis and his Apostles, and their doctrine, should be ed by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will for ever detest the Christian religion." During the third reading of the history of Jesus, his doctrines and omises, he could not refrain from tears, his soul was effected in a manner which no pen can describe. was quite overcome, the love of the most holy and he most lovely of the children of men filled his very Being fully determined to become a Christian, he without delay and made his desire known to a Christian minister. The student returned from his jour-ney, and brought the borrowed meney with inter-est to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part withit, but after some persuasion yield.

-What do you demand for it? asked the Jew. A x dollar will satisfy me, was the reply. The Jew pened a chest, and laid down one hundred louis d'ors l'ake that, said he; gladly will I pay more if you And if at any time I can be of use to only apply to me, and I will be your friend to the ut The student was surprised, and apposed that the Jew made sport of his tter related to him what change of mind had been in him by reading the New Testament; aided him with setting so little value on that preciou ook, and said, "never will I part with this wook, and ou will oblige me by accept you will oblige me by accepting the money. From that time he became a sincere Christian.

I Israel's Advocate. SABBATH SCHOOL ANECDOTES.

In Roscres, in the south of Ireland, walking in the lds one evening, I observed a little girl watching othes which were drying; while she read in a book asked what book do you read? "The Bible, Sir. So you are fond of reading the Bible.—"I am, Sir.'
Where did you learn to read the Bible! "In the Sun-In what book are you reading now The book of Job." other questions satisfactors

swers were returned. Sometime after I was called n to visit a sick person, and I was greatly struck t finding my little Sunday School friend sinking under rapid decline. She had learned the grand outlines of she had not obtained the consolations of religio he was encouraged to look for these, and she btained them, and continued in possession of them til her last hour. Observe the process:—the Sunday School led her to the Bible—the Bible led her to Jesus

In a late Sunday School examination, the teacher tentioned that direction of the wise man, "Buy the outh and sell it not." He remarked that he that buys he truth makes a good bargain; and inquired, if any of hem recollected any instance in Scripture of a bad bargin? I do, replied a boy, Esau made a bad bargain when he sold his birthright for a mess of pottage. A second said, "Judas made a bad bargain, when he sold his Lord for thirty pieces of silver." A third said, Our Lord tells us that he makes a bad bargin, who, o gain the whole world, loses his own soul." Sunday chool instruction goes farther still; in many cases it renews the heart and life. [Sunday Sch. Mag.

Christ, and Jesus Christ led her to heaven

From the Christian Gazette. LOUD PREACHING TO UNIVERSALISTS.

It has often been said that "Universalism may do to live by, but not to die by."—though I do not believe it is fit for either. That it will not do to die by, I have often heard of being acknowledged by per of that persuasion, when brought upon a dying bed. I was informed yesterday of a person who had former ly been a Universalist, but who, during his present illness, by the grace of God, has been made to feel the awful resulty of that explicit declaration of the divine word;—"the wicked shall be turned into hell." I was told (by unquestionable authority,) that he has ntirely renounced Universalism, as "damnable hereunced Universalism, as "damnable hereine, as those deceivers, of whose coming we have ng since been warned—See Jude, verse 4. He now lieves that he is really in danger of an eternal hell. -He has found that sin is something more than a mere "negative," and that he must answer for it at the righteous tribunal of Christ. He now sees that his former views of the blessed Saviour were entirely errone as well as disrespectful and wicked, and that Christ is verily God-in a word, he has entirely renounced Universalism, and professes to believe the truth. went this afternoon to see him myself, but as he was too weak to speak, I could not of course desire him to answer any questions. I however talked to him upon the subject of his change, and while I was telling him I was glad to hear that God had opened his mind to see the truth, he raised his eyes to heaven with much apparent gratitude. I affectionately cautioned him of his danger, (should he recover,) of losing the impressions which he now has, but he shook his head and realied "nesse." and replied "never.

Permit me here to address those who are yet disposed to believe a doctrine, which, in so many instances has been declared false, by its own professors, upon a dying bed. The above instance of its renunciation, should cause you at once to suspect the truth of Uni versalism-it speaks to you in language which should make you tremble-it is a call, louder than ten thousand thunders, to escape the wrath of Almighty God; and if you can view it with indifference, if you can resist its force, it is to be feared, that you will never be convinced of your mistake, until it shall be eternally too late, to remedy its fatal consequences. It

onld be easy to convince you now that you are wrong, if you would only believe the word of truth. Le any Universalist open the revelation of God, and peits sacred pages, with the determination to believe without endeavouring to persuade what he reads: himself, that God does not mean what he says, and he will soon be convinced, that "God is of purer eyes than to behold iniquity, with the least degree of complacency—that he will by no means clear the guilty and that whoseever believeth not shall be damued " May the Lord dispose you to credit his word, and in duce you to "flee from the wrath to come."

February 16th, 1825.

FOREIGN MISSIONS.

More Good News from India .- Mr. Leslie, a Baptist missionary in India, writes from Calcutta, ur der date of June 7, 1824, that much good is doing at Madras. At one of the stations of the Church Missionaries, there has been a great out-pouring of the Spirit; and in one school 23, out of 30 youths, give evidence of sincere conversion. Mr. L. attended monthly meeting of all the missionaries at Madras in April last; at which 11 were present from different societies, and different countries.—"All stated," says Mr. L. "that idolatry is beginning to sit very loosely upon the people.—Many of the converts have suffered great persecution for Christ's sake; and, in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brah-mins on the absurdities of Hindooism,—and, on one occasion, a Brahmin was so confounded with questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about four or five hundred,) called to a Missionary, who was standing by, to come and teach them concerning the Deity. This we ward from the Missionary himself."

Southern Intelligencer. Southern Intelligencer

Christian David .- " At Madras (says Mr. Leslie, the letter alfuded to above) we took on board with us Christian David, a native preacher, and who had en brought to the knowledge of the truth by the ver erable Swartz. He is a most interesting man-full of piety and soul-about fifty-two years of age-has preached the gospel twenty-three—and has been thir-ty-three years a Christian. It is delightful to hear him

The Hottentots .- Dr. Philip sags, " I can now meet e calumniators of missions and the enemies of the o show me in any part of the world, a people more apable of being improved than the Hottentets of outh Africa, or attempts at civilization more complete in their success than what may be new seen at Bethelsdorp."

CHICKASAW MISSION.

Extract of a letter from the Rev. Thomas Stuart, of Monroe, Chickasaw Nation, to the Rev. Hugh Dickson, of South Carolina, dated December 17. 1824. Communicated for " The Missionary."

" I am pezzled to know how the rumour that we were likely to be broken up, could have reached you. So far from being broken up, I believe I can truly say we are in a more prosperous situation than we have ever been before. Our school is becoming very interesting. The children make rapid progress. The na-tives manifest their wonted friendship and all things tives manifest their wonted trienusing and upon appear truly encouraging. The Lord is smiling upon appear truly encouraging. We have ately had a communion which was indeed refreshing to us all. We admitted three persons to the privile ges of the church, viz.—Mrs. Bynum, M. McGlaughlin and a black woman. Two other black women applied, but could not be received at present. There are many more very serious, and anxiously inquiring the way to Zion. Molsey Colbert, a younger sister of Mrs. By-num, has, we have, experienced a saving change. She did not commune with us, but I trust her heart was there. Her mother expressed a wish that she would defer attaching herself to the Church until other communic season ply with her mother's request. Thus, dear Brother, is wenders amongst us. We do hop it these first fruits from the heathen, are but the be ginning of a plentiful harvest,"

PROCEEDINGS

AT THE FORMATION OF THE

AMERICAN TRACT SOCIETY. At a large and respectable meeting of the citizens New-York, and the vicinity, from various reominations, at the City Hotel, on Friday evening of last week.

COL. RICHARD VARICK

was called to the chair, and Mr. WILLIAM A. HALwas called to the chair, and the chair, and the control with prayer by the Rev. Dr. M'Auley. Zecharish with prayer by the Rev. Dr. M'Auley. Zecharich Lewis, Esq. President of the New-York Tract Socieety, then proceeded to sate the object of the meeting The Board of Managers, of that Society, he said, The Board of Managers, of that society, he said, had some months since, in view of the great facilities afforded by the city of New-Fork, for circulating Religious Tracts, and the importance of uniting the efforts of the friends of Tracts throughout the country in one Naonal Institution, resolved to take measures to orm tional Institution, resolved to take measures to orm such a Society in this city, in May next, on the plan of the American Bible Society. There being, however, at Boston, a Religious Tract Society, which had already assumed the name, and much of the character of National Instituti a National Institution, it was thought proper, previous to the adoption of other measures, to address that Society, and propose a removal of the seat of its operations to New-York. This measure the Society at Boston did not think consistent with the prosperity of the Tract Cause in New-England; and as that Society had already become so far National in its character, they proposed still to continue their operations at Boston, and that the New-York Religious Tract Society should become a Branch.—To this proposition the Board of the New-York Society felt that they could not give the state of the New-York Society felt that they could be not give the state of the New-York Society felt that they could be not give the state of the New-York Society felt that they could be not give the state of the New-York Society felt that they could be not give the state of the New-York Society felt that they could be not give the new York Society felt that they will be not give the new York Society felt that they will be not give the new York Society felt that they will be not give the new York Society felt that they will be not give the new York Society felt that they will be not give the new York Society felt that they will be not give the new York Society felt that they will be no not give their assent; believing that the local advantaof this city, united with the liberality and Christian enterprize of its inhabitants, leave no room to question that it is the most favourable location for the Nation-

stitution. In these circumstances, the Committee of the Society at Boston, proposed in the Society at New York in forming the plan of a National Institution, distinct from both, to be located in New-York, and from which, should it prosper, the Society at Boston may receive its supplies of Tracts. And the negociation had been happily concluded in a manner calculated, it was believed, to give universal satisfaction Such a procedure on the part of the Society at Boston, immediately suggested the necessity of erecting a hothis city, in which the National Society may enjoy every facility for conducting its operations. In order to accomplish this object, it was thought advisable to call the present meeting, for the purpose of organizing the Society, and adopting means to obtain the site funds; that the people of New-York may thus give to the Society at Boston, and other Tract Societies, and friends who may be invited to unite in the Nation al Society, in May next, an assurance that the Socie-ty shall here be furnished with every accommodation; nd that, by the grace of God, there is here a spirit of Christian benevolence and zeal, which it may be believed, will never permit the Society to languis

The following Constitution was then read, and unanmously adopted.

CONSTITUTION.

Art. 1.—This Society shall be denominated, The American Tract Society; the object of which shall be to diffuse a knowledge of our Lord Jesus Christ and the property of single and the property the interests. the Redeemer of sinners, and to promote the

the Redeemer of sunners, and to promote the interests of vital godliness and sound novality, by the ciculation of Religious Tracts, calculated to receive the approbation of evangelical Christians of all denominations.

Art. 2.—Each subscriber of two dollars annually, shall be a Member; and each subscriber of twenty dollars at one time, shall be a Member for Life. Each subscriber of five dollars annually shall be a Directory. subscriber of five dollars annually shall be a Director; and each subscriber of fifty dollars at one time, or who shall, by one additional payment, increase his original

subscription to fifty dollars, shall be a Director for life Art. 3.—Members of the Society shall be entited to Tracts, annually, to the value of one dollar, and Directors, to the value of two dollars; or, if pefer red, they may receive Tracts at any one time,

alue of half the sum given.

Art. 4.—The Society shall meet annually on Vednesday immediately preceding the second Thursey in May, when the procedings of the foregoing yea shall be reported, and a Board, consisting of a Predent, Vice Presidents, a Corresponding Secretary, a lecording Secretary, a Treasurer, and thirty-six Directors, shall be chosen.

Art. 5.—The Board of Directors shall amually elect, by ballot, a Publishing, a Distributing and a Finance Committee, each consisting of not less than three nor more than five members; the members of which three Committees shall co utive Committee to conduct the business of the Society, and shall be, ex-officio, members of the Board. The Board shall have power to enact the Society's By-Laws, and to appoint a Corresponding Committee, and Honorary Vice-Presidents, Directors or

Aembers. Twelve shall constitute a quorum.

Art. 6.—To secure the interests of the various deominations of Christians who may co-operate in this ociety, its Officers and Directors shall be elected from all those denominations; the Publishing Committee shall contain no two members from the same de-nomination; and no Tract shall be published to which any member of that Committee shall object.

Art. 7 .- Any Tract Society contributing one fourth part or more of its annual receipts to the Treasury of this Society, shall be considered an Auxiliary, and be entitled to purchase Tracts at the most reduced prices And any Agent or Treasurer of such Auxiliary, annually transmitting five dollars to the Treasury of this Society, shall be estitled to vote at all meetings of the Board of Directors; and the Officers of any Auxliary annually contributing ten dollars, shall be entitled to the same privilege.

Art. 8.—The Executive Committee, subject to in-

structions from the Board of Directors, may admit any Tract Society to the privileges of an Auxiliary, with such relaxation of the terms above prescribed, as they shall approve; and may confer such privileges as they think proper, on any important kindred Institution circulating this Society's Tracts,

Art. 9.—All Benevolent Societies and Institutions,

and individuals purchasing for gratuitous distribution or to sell again, shall receive Tracts at reduced prices. That the benefits of the sweety may be njoyed no less in distant places than near the seat of is operations, the prices of its Tracts shall be, as far cable, the same in all parts of the United States. Art. 11 .- All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

Art. 12.-The President, or in his absence, the Vice-President or other Officer first on the list in the city of New-York, at the request of five Directors, may call special meetings of the Board of Directors, or of the Society, causing three days' notice of such meetings to be given; and any two members of the x. Committee may call special meetings of that body.

Art. 13.—This Constitution shall not be altered,

except at an annual meeting, and by a vote of two-thirds e members present.

After the adoption of the Constitution, Officers for the Society, till the time of the annual meeting in May, were unanimously elected in nearly equal numbers from the Episcopal, Presbyterian, Baptist and Method st denominations, and embracing individuals from the other principal denominations in the United States.
S. V. S. Wilder, Esq. of Bolton, Mass. was elected

President. The Publishing Committee consists of the Rev. James Milnor, D.D. of the Episcopal Church; Rev. Gardiner Spring, D.D. of the Pre-byterian do. Rev. John Knox, D.D. of the Dutch Reformed do. Rev. Charles G. Semmers, of the haptist. amittee the Rev. John H. Clarch, D.D. of Pelham. N. H.; Rev. Justin Edwards, of Andover, Ms.; and Bangs, of New-York; were elected Corres-Members. [N. York Observer. ponding Members

LITERARY & SCIENTIFIC.

ITEMS.

An uniform edition of the works of Madame de Gen-An uniform ention of the works of Madame de Gen-lis is publishing in Paris, in eighty four volumes. The first twelve volumes are published.—It is said that a Mr. Stephen P. Conn, of Georgetown, D. C. has re-ally discovered the practicability of melting iron by steam only; and have to for reconstitutions. steam only; and he has so far succeeded, as to bring iron to a welding heat by this process .- Mr Paixham, a Frenchman, has invented a mortar which throws bombs horizontally, exactly in the same man-ner that cannon discharge balls.—A little book was published in London in 1820, entitled, "Philosophical published in London in 1820, entitled, "Philosophical Remarks on the Theory of Comets," by William Cole; in which the author maintains that these bodies, instead of moving in elliptical orbits, and returning periodically, move in hyperbolic paths through the cairy, move in appersonic paths through the whose range of the universe.—Mr. R. Lockwood, of N. Y. has just published "Lempriere's Universal Biography; containing a critical and historical account of the Lives, Characters, and Labours of Eminent Persons, in all ages and countries.—Together with selections of Foreign Biography from Watkin's Dictionary, recently published, and about Eight Hundred Original Articles of American Biography. By ELEAZER LORD." The work is in two large Svo. volumes, containing, together, more than 1600 pages.—The Peru iron of Lake Champlain has been proved to be much stronger than common iron; a chain of 7-8ths of English standard for chain cables of 7-8ths inch in di-ameter, is 14 tons.—The Rev. Gamaliel S. Olds, supporting 32 tons in weight. The has resigned the Professorship of Mathematics and Natural Philosophy, in Amherst College.—A new Adurat Philosophy, in Amnerst College.—A new company is forming in France for the establishment of vessels on Canals to be propelled by an air pump, which acts on a wheel, capable of producing an impulse equal to the power of forty horses, although it requires but one person to keep it in next?—Proposals have been issued for publishing in monthly numbers, by subscription, at the office of T. M. Skinner, Auburn, N. Y. a selection of approved various subjects, moral, descriptive, and poems, on various subjects, moral, descriptive, and sentimental, from the public Journals, American and Foreign; to be entitled THE GARLAND; devoted in particular to the preservation of the best received a specimens. The American Authorship. With eccasional notes and remarks. By G. A. Gamage, Editor of the Cayuga Republican.—GEORGE TUCKER, Esq. late Member of Congress, is appointed Professor of Moral Philosophy in the Vireinia Linivarius. Moral Philosophy in the Virginia University.

Persian fine writing.—Mahomed Ismael Khan, of Chiraz, who is now at Paris, was there admitted a member of the Asiatic Society. In his letter to Mr. member of the Asiatic Society. In his letter to Mr. De Tassy, the Secretary, accepting the appointment, a translation of which from the Persian is published, he acknowledges the honour in the following terms: "I write these words in order to announce to your benevoent mied, and to your good and enlightened heart, that, having had the advantage and the honour of seeing arrive at the most fortunate time and at a most propitious hour, the message marked with the signs of your friend-ship, the drops of the cloud of favours of the elevated being who inhabits the garden of hope, have so refreshed and watered your sincere friend, that in the middle of autumn, the new formed bud of a delightful smile has opened into full bloom on the rose tree of his thoughts." Hie closes his letter by wishing "may your thoughts. He closes his letter by wishing " may your honourable Society be ever flourishing, and may its lofty shade last forever! Yes, I trust, so long as the radiant monarch of nature continues to rise in the east, and ant monarch of nature continues to the in the east, and to gild your horizon, your literary assembly being al-ways enlightened by the numerous rays of information nd knowledge, those who shall enjoy the advantage of being seated at this banquet of true instru forever shine at the very summit of the orb of science."

British Arctic Expedition .- In the ship Columbia, hich arrived at New-York on Tuesday last week from Liverpool, came passengers, Capt. Franklin, Lt. G. Back, Dr. J. Richardson, & Messus. Kendall and Drummond—who are employed by the British Government to explore the northern regions of America to as high a latitude as they can reach. It is seriously believed

the spirit of Capt. Symmes, would make ble assistant, whether his theory is abs

University at Gottingen .- The celeb y at Gottingen, at its very corer endowed and had a larger nu Harvard or Yale at this day vate instructors, above 40 pr than a hundred courses of l estre. Its botanical garden, m ong the best in the world arranged in philosophical order ble on the most perfectly 200,000 volumes, and did at of the libraries of two suppres were afterwards restored, am It has generally about 1500 stud splendid endowments, not or ty, but from various parts of the w rary ardour of the students is prop bers and advantages—the most o teen hours a day, with an eathus American college. And yet this ! s it is, is not the growth of ce ed later by a hundred years than Har

AURORA BOREALIS New Theory. - Professor Hai Aurora Borealis, as a luminous r magnetical pole, with a radius vi magnetical pole, with a radius vi 40 deg., and at the height of ab the surface of the earth. It is followinous columns shooting upo urface, in a direction paralle needle, and to the direction of these columns render the at pass through it, and only become pass beyond it. From the outer ring, beams dart forth in a direct r to the arch, and ascend towathey are so long as to pass it collect in the south into a which is situated in that point of the south pole of the needle points. that the observations made respecting rora are well explained by this he collected facts to show that a similar the southern magnetic pole situated i the northern being in North Ame though the stock of observations is that similar luminous rings exists tremities of the secondary magnetic ax in Terra del Fuego.

RECORDER & TELEGRA

BOSTON, MARCH 26.

SABBATH SCHOOL BIBLE CI In addition to the benefits mention likely to result from a Sabbath School in a higher order than those we have at prebe remarked that it would soon afford, supply of Teachers for the existing so others should be established, or abundan for them. In this way the system would plete. The lower schools, which are perplied by an accession of young children, w from time to time, fit candidates for the high and this, in its turn, would afford the loperpetual supply of well-instructed, fash

us Teachers

When such an order of things is established city, and we have no doubt it will be en indeed the advocates of Sabbath Schools, in the mighty machinery which has beact on the minds of the young. Then me forward with high hopes to the time when dren shall take their standing in society, fluence, of business, or at least of hom when they shall exert on all around them s that heavenly-mindedness, kindness, he godly fear, which has been so faithfully upon them; when the lesson of self-de daily learning from the example of their To lead them to seek out the abodes of ignorafor the sake of affording instruction, warning and counsel, as the different circ individuals may require; and when especial themselves become examples of all the vithey teach to others.

It is animating to observe with what in fulness and zeal, the Teachers of Sabbath this city engage in their self denying labor is every reason to believe that their instr been blessed to many souls. Is there no occasion for regret, that so little econom been 'ther sought after, or attained! Wi thought of a farmer, who should cultive with peculiar care, till they had begun to color of luxuriant vegetation; and then ! be choaked with thorns and briars? Some a combination of favorable circumstances fruit notwithstanding; but how many wou moral world exhibits stony, and hardened surface than the n any would expect the seeds of grace to tak up, and come to maturity, they must not work of cultivation, till at least a degree attained. If children are instructed in the religion till the age of only twelve, or at m and are then left to grope their way through midst of temptations and evil examples, car dered that not a few of them fall into heine perish forever? Alas what else could be an a world like this!

Now we should hope, that a Sabbath S kind proposed, by keeping them on of temptation and following them up with pa tions and admonitions till their characters formed, would " save their souls from dea multitude of sins." And if it were pla proper instruction, instead of being thinky we can hardly doubt that it would soon b pedient to organize a second, and perha Should not the experiment be tried!

last session, relative to this unfo

DEAF AND DUMP. By an Act of the Massachusetts Legis

zens, provision is made, that on applic Governor by the parent or guardian of an dumb person or persons, between the age who have been citizens of this Common han two years previous to the passing of empanied by a certificate of the Selecown where such parent or guardian resid addition to his own necessary expenses, he defray the expense of board and instrucdeaf and dumb person or persons at the Har lum, the same shall be paid from the tre Commonwealth. An appropriation of was made by the Legislature for this deaf and dumb persons can receive period of more than four years; and tho already remained four years at the Asyl titled to the benefit of the appro; lation on the part of the Asylum, the de from this Commonwealth are to be received per annum each. Board, washing, lodging ry for the school-rooms include!

ORE ABU York Com he city late o e known to be on will obv on Sunday. They ou only " gat ed to death nded Moses, its precious h ical news? in the reflec has been pul ally at least, ing; -th oug is distributed

> regret, that e than imitate ded by the p know by what prove that passage of S are said n to pluck th g reproved e not read wh d they that ouse of God, xii. 2, 3, e language of : and see de upt to put

rds, disho al reasoning! evening, the on his je INGRATIT lays ago, sa

ily of my soc ests of the s girl, and en redeeming r; his suffe celings of gr ons and our little she wa

uld step in, night escape that mother? do we feel so expense of h rose before me my Saviour ame, I retire NEW CHURC happy to state

in Hanover-st Congregational C stary by the gr eet and the O s of the Union wever, are well he same propor difficult to obtain or even a seat. of containing e of those alrea s excellent, bei it should be. eady manifest ficulty will be leed the amoun quite sufficie ecution

stand also, that ar Fort Hill, and lilk-street. A F intemplated to b stand that the and Vicinity has to the American f making Mr. 1 and Mr. Anders rican Board of and Rev. Prince ers of that Socie

THEOLOG eeks since, eigh g's Society in Ne at of \$12,000 for of Ecclesiastical the Theological Spring" Profes or.—Members sed and presen of their late Pasto ch they paid to lividuals in Cedar 00, to purchase for ogical works; w the purchase of

of \$405.

CATHOLIC AS hth of February, the English House the Catholic Ass med in 1823, and hy in Ireland, a pe iany men of disa ons of life. W to know-Cathol at, separation from ly rate, it has pri

would make en .- The celebra lectures each ctly liberal terms yet this Univer s than Harvard A BOREALIS.

ous ring

an imitated in New-York. If men profess al by the precepts of the Bible, we should wby what arguments such abuses are deto the incli on of the earth's nosphere opaque in the Alexandria (D. C.) Herald, underwe that Sunday Markets are justifiable, iter or conve sage of Scripture where the disciples of towards the zer re said to have beeen "an hungered, o pluck the ears of corn and to eat." On a sort of core reproved by the Pharisees, Jesus said, nt of the heaver read what David did, when he was hunspecting the ac they that were with him; how he entered se of God, and did eat of the shew bread." a similar ring ex situated in Ne xii. 2, 3, 4. "Such," says the writer, anguage of the Author of our pure system America. He in rations is rathe and we depart from his high authority exists above upt to put down Sunday markets; or in rds, dishonoring the Lord himself."gnetic axis lreasoning! ackson attended the Theatre at Baltimore on TELEGRA evening, the 12th inst. and on Sunday, the at on his journey to Tennessee. RCH 26, 1825

RE ABUSE OF THE SABBATH.

umber of a political paper, entitled the

rk Courier," was issued in New-York last

ning! "Frequently," says the Editor in

remarks, "important news is receiv-

late on Saturday; of course the particu-

on to but few till Monday morning; our

will obviate this difficulty by being pub-

Sinday." Known to but few till Monday

They ought not to be known to any. If the

"gathered sticks on the Sabbath day,"

death without the camp, "as the LORD

Moses," will they be found guiltless who

ecious hours in conning over mercantile

news! The Editor seems to strengthen

he reflection, that " for a number of years

been published in Boston on Sunday mor

received a very extensive circulation."

least, that paper is published on Satur-

-though we are compelled to acknow-

ributed by the aid of holy light. This is

wite bad enough, and indicates a woful degene-

he piety of our fathers. We do not at-

se it-we plead guilty-but we do most

ret, that so un-Puritan a custom should

INGRATITUDE TO CHRIST. BIBLE CL. days ago, said a faithful clergyman, I called mentioned la School in th ly of my society, to converse with them on as of the soul. After holding some con have at preith the older members, I addressed myself on afford an existing sch rl, and endeavoured to explain to her the edeeming love. I related the history of abundant ; his sufferings, and his death; and appealem would b hich are perpe lings of gratitude, if we did not owe him children, as and our lives. Yet I was grieved to es for the hi inle she was moved with the representation afford the low scene' I then illustrated it, in some such ructed, faithfu owing Suppose a band of robbers

20m; & when they were just aiming a ngs is establ with some deadly weapon, your kind ld step in, and receive it on her own head, it will be ere eath Schools, ght escape;-would you be under no obliich has been at mother? She burst juto tears. What g. Then may o we feel so tenderly for an earthly beneat most can only save us from temporal in society, a exercise no gratitude to that Saviour ast of hone chased our redemption from everlasting pense of his own precious blood. My inound them s se before me in an appalling light; I longkindness, hu o faithfully my Saviour more, and do more for the bonof self-den me. I retired from the scene; but the imle of their Te left on my mind; I shall never forget. es of ignoral

NEW CHURCHES IN BOSTON.

ifferent circu

hen especiall

of all the virt

rs of Sabbath

denying labors

their instru

Is there not

ttle economy

ttained? Wha

ould cultivate

ars? Some

bits a far more

than the natural

grace to taken

ney must not pa

ast a degree

ructed in the

elve, or at most

way through

amples, can

e could be e

Sabbath Sch

bem out offil

up with piou

characters w

Is from death

it were place

being thinly

ould soon be

and perhaps

etts Legislat

nfortunate cla

on application

rdian of any

the age of

passing of the

the Selectm

d instruction

at the Harti

the treas

tion of 6000 s

his purpo

and those w

Asylum, are

the deaf

be received

, lodging and

rdian resides,

enses, he is t

DUMB

all into heinou

had begun to

happy to state, that an elegant site has been in Hanover-street, for the erection of an Orpercentional Church. This measure is rensary by the great difficulty of obtaining seats et and the Old South; together with the of the Union and South Boston churches. ever, are well filled,-particularly the foracrease of hearers for twelve months to same proportion as in months past, will ficult to obtain a pew in this last mentioneven a seat. Yet let not man receive the e house in Hanover Street will be erected eason, either of brick or stone, and will of containing at least as many hearers, as of those already erected in this city. The sexcellent, being very central, and in other it should be. Cost of the land with the \$20,000. From the spirit which ady manifested on the subject, it is clear calty will be experienced in respect to red the amount already raised, is thought to quite sufficient to carry the object into

and also, that a Unitarian church is to be Fort Hill, and a Baptist church in the vicireet. A Free-Will Baptist church is aplated to be built in Sea-street.

nd that the Female Education Society d Vicinity has given one hundred & eighe American Education Society, for the aking Mr. Evarts, the Corresponding d Mr. Anderson, the Assistant Secretary a Board of Commissioners for Foreign Rev. Prince Hawes of South-Boston, of that Society.

RN THEOLOGICAL SEMINARY. as since, eight individuals, belonging to

ociety in New York City, subscribed a of \$12,000 for the endowment of a Procelesiastical History and Church Gov-Theological Seminary at Auburn, to be ng" Professorship, in token of respect -Members of the Wall Street Congreed and presented to the same institution, eir late Pastor, Rev. Philip M. Whelpey paid to the heirs of the deceased, ds in Cedar Street Congregation subpurchase for the Institution a lot of works; while a miscellaneous supe purchase of books was also raised to

THOLIC ASSOCIATION.

of February, Mr. Goldbourn introduced aglish House of Commons, for the sup-Catholic Association. This associadin 1823, and is composed of the Catha Ireland, a portion of the Catholic noy men of disappointed ambition, in vaof life. What its real design is, no know-Catholic emancipation, reform separation from England, or something de, it has produced no small exciteof Commons, and given rise to lone

and animated debate; occupying nearly twenty columns n the London Courier and Morning Herald, and not yet completed. The bill meets with a powerful opposition, but will finally pass, it is said, by a decided majority.

AMERICAN TRACT SOCIETY.

In another column will be found the Constitution of the National Tract Society recently formed at New York, from which it appears, that it takes the name of he " American Tract Society," although distinct from the Society heretofore called by that name, and also rom the " New-York Tract Society." The terms of membership are \$2 a year;-life membership, \$20. The Publishing Committee, consisting of from three to five individuals, is to contain no two members of the same religious denomination, and no Tract is to be publishlished, to which any member of that Committee shall object. This regulation was adopted, in order to se-

are the co-operation of different classes of Christians. After the adoption of the Constitution, resolutions were offered, and supported by able addresses, that the Meeting regard with peculiar interest the formation of a National Tract Society;-that it is expedient to raise a subscription of \$20,000 for the purchase of a lot and erection of a building for the Society; and that a Committee be appointed for the holding of funds. Among the speakers on this interesting occasion, were Rev. Dr. M'Auley, F. G. Fessenden, Esq. Rev. Mr. sommers, and Rev. Dr. Spring .- It is calculated that the National Society, at the commencement of its operations, will have occasion to employ six printing presses; and that even this number will soon be insufficient. The National Tract Society of Great Britain, which printed last year more than 10,000,000 Tracts, gives constant employment to about twenty printing-presses .- At the close of the meeting \$12,500, out of the \$20,000, were subscribed on the spot The friends of Tracts in New York have certainly en tered into the subject with spirit; and if they go on a they have begun, New Englanders will forget their own loss in the general good. Yet it is in vain to conceal, that the Society is relinquished with no small reluctance-at least by some .- It is a Society, say they, which has been born and nourished among ourselves; and why should it be taken from us?

Something like this we have felt ourselves. But nov that the question is decided, and decided according to the judgment of those most intimately connected with the Tract Society of New-England, every murmuring voice should be silenced, and all unite in the general approbation.

It is said that the National Society is to be called the "American Tract Society," and yet is distinct from every other. Are we then to have two " American Tract Societies?" Or is the old American Tract Society to be annihilated, or is it simply to suffer a change of name, and then become auxiliary to the National Society? In short, what has the old American Tract Society become, in consequence of the formation

Kean, the actor, got a hearing at the Drury Lane Theatre, London, on the 12th of Feb. and was received with rapturous applause. "The house was crowded with elegant company, among which was an unusual number of ladies." So speedily do the patrons o the Theatre, out of their abundant charity, forgive the crime of Adultery.

The Rev. Mr. ELLIS, an English michonay has arrived in this country from the Sandwich Islands He landed at New Bedford, and is expected here daily. -The character of this gentleman is well known to many of our readers; -but for the benefit of others, we quote from a letter received at this office from the Sandwich Islands, the following:- " I presume the world affords few more devoted missionaries than he and his intellectual qualities are superior. We know not how to spare him; and hope that the health of his lady will permit a speedy return.'

SANDWICH ISLANDS.

The following is an extract of a letter from the Rev. WILLIAM RICHARDS, stationed at Lahaina, to one of the Editors; and though it contains no information in relation to the particular objects of the Mission, and none concerning the late disturbances among the natives, of which some account was given in our last, it will doubtless be read with interest, as affording much valuable information relative to the situation, climate &c. of the Sandwich Islands, and particularly Maui, (Mowee.) The date is four days later than any account from that quarter, which has been published.

Lahaina, (Island of Maui,) Sept. 13, 1824. My Dear Sir,-I did not think, when I left America, that two years would pass, before I should write one line to my old class-mate, fellow-townsman and friend. But so it is. I will now break the silence, and tell

you where I am not, and also where I am.
I am not in "the Elysian isles of the west, breathing the fragrant odours of the orange groves, and lemon groves, interspersed with citrons, limes, &c." I am not on that "fertile spot in the north Pacific, where the industrious farmer turns up the soil, and covers its face with fragrant beauties.' Neither am I settled or that " beautiful cluster of islands, where there is every thing to attract the agriculturalist, and gratify the nat ralist." No, I on a spot very different from that des-cribed by most persons who have visited the Sand-wich Islands. I am in a little village called Lahaina, cea thousand miles away from almost every person but myself. I am surrounded with almost every thing except that which gratifies the mind and warms the heart. I do not mean that there is nothing here worthy the attention even of a great man. But really, there have been so extravagant descriptions of these islands, and has been so much said which is absolutely false, that I can scarcely believe any thing true, even though I see

But a little more about myself. My grass hut stands on the bank of the sea, where the tide comes within a few feet of my door. My house faces directly toward few feet of my door. My house faces directly toward China, and two or three little islands are all that is not Pacific, between me and Canton. The island of Ranai obstructs my western view, lying at a distance of nine miles, and occupying about thirty degrees of my horizon. To the right and left of Ranai, I can see enough, for it often tosses its white foam so high that it is visible a distance of ten miles. From a south point, extending eastward, is Tahorawa, occu-pying a little less space in our horizon than Ranai. island is about 25 miles distant. North West point, extending northward, is Morokai, the most distant part about 25 miles, and the nearest about 10 miles from Lahaina. Our whole eastern ho-rizon is obscured by the mountains in our rear, which reach the clouds. When the air is clear, we have a full view of Maura Kea and Maura Roa, on Hawaii When we see them, we only see their tops, for their sides are always lined with clouds. Thus it is with all the islands I have mentioned. They are all volcanic piles, forming so many ladders to the skies. Never are the tops of these mo intains to be seen with clouds above them, but always, if they are seen at all, they are seen above the clouds.

Here I will mention a phenomenon which I have often witnessed. I have often seen streaks of light, resembling the Aurora Borealis, but in the form of a ow, with one end resting on Ranai, and the other or l'ahorawa. In one instance, I have seen the whole duster of islands in sight from our door, connected by

times there are always cirrose clouds flying at an immense height, while the nimbose rest on the mountain tops. The phenomenon is a very sublime and interesting one, though to the natives it is a most evil omen.

So much for the mountains and the clouds. Now the climate. Labaina is probably the warmest place The thermometer now (Sent) upon the islands. ranges between 74 deg. and 87 deg. The average for the month past has been 76 deg. at sunrise, 82 deg. at noon, 80 deg. at sunset, and usually at midnight about 74 deg. The barometer is almost stationary at Lahaina. It stands at 28 6-10 inches. It is only for the

month past that I have had opportunity of observing the harometer, and during this period there has been very little change of weather I know it is said that the barometer remains stationary at all places between the tropics. My observation as yet neither confirms nor contradicts this fact. At some future period l will tell you something more about it.
With respect to rain, wind, and clo

mark that will apply to the different islands. general res or to the different places on the same island. I can say, however, that on the eastern parts of the islands, trade winds generally prevail, blowing nearly from the east, or a little north of east. These winds er are very irregular; sometimes blowing with great strength, and sometimes entirely dying away. On all that part of the island where the trade winds blow, there is more or less rain. On all the mountains it rains almost constantly. On the western shore of the islands the trade wind seldom blows; & except where it blows, there is little or no rain. There have been only four or five showers at Lahaina, during the fifteen months that I have been One of these showers produced an inur Usually, we have a sea week during the day, and it rarely is entirely calm distribution. In the chemnels between the islands, the wind is very irregular, ometimes blowing a gale, and sometimes calm, but al ways, if it blows at all, it blows from the eastward

ORDINATION .- On Wednesday, March 16th, Rev THEODORE EDSON of Chelmsford,, and Rev. B. C. CULLER, of Quincy, vere ordained Priests by the Rt. Rev. A. V. Griswold Bishop of the Eastern Diocese;—Rev. Dr. Gardner, Rev. Dr. Jarvis, Rev. Mr. Boyle, Rev. Mr. Barry, present and assisting. St. Ann's church, East Clelmsford, in which the ceremony was performed, was, in the same day previously con-secrated to the worship of Almighty God.

On Sunday, the 13th inst. the Rev. JOSEPH MUEN-SCHER, minister of Cirist Church, South Leicester, was admitted by Bishop Griswold to the holy order of Priests, in St. Paul's Church, in this city. An Ad-dress on the occasion was delivered by the Right Rev.

Ordination .- On Wednesday, the 23d ult the Rev. JOSHUA LEAVITT was ordained as Pastor over the Congregational Church and Society in Stratford, Ct. Introductory Prayer by Rev. Abner Brundage; Sermon, Acts 22. 21. Repentance towards God, and faith in our Lord Jesus Christ, by Rev. Nathaniel W. Tavlar, D. D. S. T. P.; Consecrating Prayer by Rev. Elijah Waterman; Charge to the Pastor by Rev. Thomas Punderson: Right Hand of Fellowship by Rev. David Ogden; Charge to the people by Rev. Mr. Low; Concluding Prayer by Rev. Nathaniel W. Hewitt.

At Charlemont, on Wednesday, the 16th inst. Rev. WALES TILESTON was ordered pastor over the Congregational Church and Society in that place. Introductory Prayer by Rev. Mr. Miller, of Heath; Sermon by Rev. Mr. Sprague of West Springfield; Consecrating Prayer by the Rev. Mr. Groutof Hawley; Charg Rev. T. Packard, D. D. of Shelburne: Right Ha Fellowship by Rev. Mr. Clarke of Buckland; Addres to the Charch and Society by Rev. Mr. Lord of Williamsburg; Concluding Prayer by Rev. Mr. Hal-lock of Plainfield; Benediction by the Pastor.

POLITICAL & OCCASIONAL.

FAVORABLE FROM CREECE.

The following extract of a letter som Zerte, doted January 5, contains some interesting test authentic particulars relative to the actual state of Lirs in Greece:

"I have the pleasure to inform you but at last the Government has triumphed over its internal enemies as gloriously as over its external enemies. We may say that this new attempt of these who are contrary to the Government, has had a providential effect, both in freeing our country from the tyrannical yoke of the Primates, and as it serves to show to Europe that there is really a Government in Greece, and not a merely nominal one, as has been hitherto believed. After the death of Colocorroni's son, the Government sent orders speedily to all the troops of Romelia to march into the Pe loponesus, at the same time that the islands sent different other troops to Napoli di Romanis. Goura, Caratalso, Sturnari, Caraiscaki, and several other Generals proceeded speedily also to the peninsula, and some by the way of Corinth. These drove before them the In surgents who besieged that fortress whilst others, land-ing at Vostizza and proceeding to Calavrita, in that place awaited the seditious chiefs. These, after a short sistance, seeing themselves abandoned by their own troops, and being hated by the people, betook themselves to flight; and there have already arrived here as fugi-tives the famous George Sissini with his family, from whom I have learnt that Londo and several others have sought refuge at Calainos. We should really, on this occasion be grateful to the President, George Conduciottis, who undertook the direction of the Government with considerable trouble, and was ready rything, and even his life, rather than suffer himself to be overcome. They say that Colocotroni, having lost also his second son, by a fall from his horse, has submit ted to the Government, by the mediation of Cogliopulo and that he has now been destined for Eubea. say, also, that Papa Flessa is destined for Candia, and that now Patras will undoubtedly be strictly blockaded In Gastouni there are 5000 men from Romelia, and i is thought that these will proceed to Patras. The ar-

was of great use in repressing the Insurgents. Even before its arrival the President had disbursed 60,000 Spanish dollars of his own money.
"The Egyptian fleet is no longer heard of. After his last disaster, so glorious to the Admiral Miaulis, Ib rahim Pacha thinks no longer of proceeding to Candia;

rival of the 4th instalment of the Loan from London

"The Sultan, by sending a new Pacha to Romelia has caused a Revolution there, which is promoted by Omer Vrione. All these things cooperate to our independence."

A Missolonghi date of Jan. 12 represente the fortres of Patras, which is still in the hands of the Turks, to be at the last extremity. The besieged are willing to be at the last extremity. The besieged are willing to capitulate; but demand the privilege of marching ou with their arms and baggage, and to be transported, some to the Huspraties, others to Prevesa, and part to Asia Minor, all at the expense of the Greeks.

Letters of a recent date from Vienna and Trieste con tradict the rumors that Ibrahim Pacha had landed fif-teen thousand men in the Morea.

A letter from Napoli, dated the first of last month anounces that the government has granted a pardor o old Theodore Colocotroni.

INUNDATION IN HOLLAND.

Letters from Holland inform, that much damage has recently been sustained in Germany, the Netherlands, &c. by inundations.—The dyke at Oosterzund had been broken, and one hundred manufactories and mills de stroyed, and men, women, and children were constant ly arriving at Amsterdam, in the most shocking con-dition, and filling all the barracks, &c. Friesland is dreadfully ravaged. The isle of Schokland is zee, is entirely destroyed; the island of Terschelling totally ravaged, and the Texel presents a most afflictin scene. The benevolence of the city was in requisitio to relieve the sufferers; and 900 persons and 1200 head of cattle have already been saved from danger, and suitably provided for. Between 20 and 30 persons suitably provided for. perished at Doonespyk .- Brussels Papers.

The Paris Quotidienne declares that Spain is about to declare war with England, supported by Russia, the Ambassador of that power at Madrid, having proposed

Gambling Houses .- In the Court of King's Beach, Mr. Josiah Taylor, convicted for keeping a notorious gambling house in Pall Mall, St. James's, was sentenced by the Court to pay a fine of 5000/ to the King, be important to pay a fine of 5000/ to the King, be important to the court to pay a fine of 5000/ to the king. prisoned for twelve months in the Clerkenwell Prison, and enter into succeies for five years, himself in 1000l. and four others in 2000l. each.

The London Committee for the relief of Spanish and Italian Refugees offer to find passages for such as wish to proceed to the U. States. The papers think the to proceed to the U. States. The parameter Americans will not thank the Lond ners for their

By a Parlimentary return, it appears that the visitors to the British Museum the last year, amounted to 112,840.—In 1820, they were only 53,614.

Talking of the value of land in London, it was said

one Foot of Covent Garden cost Mr. Hayne \$12,000. A woman of the parish of Deerlyk, in Belgium, aged 77 years, was married on the 18th Feb. for the sixth time; and would have been married sooner had she not been prevented by a clause of the Civil Code, which forbids widows to marry until their husband has been dead ten months.

A canal has been cut from the Helder to Amster dam, a distance of 48 miles, large enough for heavy merchant vessels, and even frigates. Its depth is now 16 feet, but will be increased to 20 in the course of the ensuing summer.

The increase of the consumption of cotton in France in 1824, was about 71,000 bales. That in England, only 47,000. Difference 24,000, or about 2000 pages per month in favor of France.

Bonaparte's Will .- The Executor of Bonaparte's will has recovered of Jacques Lafite 1120 and of all for moneis deposited in his hands by Bousparte, as

The net produce of the revenue of Great Britain for the year ending on the 5th of January last, was 1.54,236,192. In the preceding year it was 1.52,677,226. The total of ordinary revenue was 1.51,956,800 against 1.51,483,556, making an increase of 1.473,244, not standing the considerable repeal of taxes.

We learn from Capt. Luther, says a Charleston pa-er of March 5th, that the authorities of St. Thomas had apprehended and imprisoned forty men, who were suspected of being Pirates; five boats, suspected to be their property, were also taken possession of.

AMERICAN COLONY IN AFRICA

Sierra Leone, Sept. 11, 1824.—We have received formation from the American settlement at Mesurato the 31st August. On the arrival there of Capt SEINNER, in the Porpoise, with Messrs. ASHMUN and GURLEY, a new system of Police and Regulations was adopted, and as in efficient and beneficial operation: calculated to promote the permament welfare of the calculated to promote the permanent welfare of the settlement, and to make it respectable in the eyes of the surrounding natives. A new town has been formed on the summit of the Cape for the establishment of freed Africans, &c. called "Thompson town." in honor of the late American Secretary of the Navy his sister colony claims our most sincere wishes for its prosperity.

Washington, March 15 .- Despatches have bee eccived here from the Colony of Liberia, which repre sent it as being in a pleasing condition. Several frame houses and stores had been erected, and nearly forty g-buildings covered. Two houses of worship we building; one by the Methodists, the other by the Bap tists; with three school houses. Coffee is indigenou there; and Indigo bears full ten cuttings in the year The culture of both was extending. Population 280 -Only three persons had died the last six months, and

LITTLE ROCK, (Ark.) FEB. 8 .- Disturbances between the Civil and Military Authorities .- We regret to learn that an unpleasant controversy has re-cently arisen between some of the citizens of Miller County, and the Military stationed at Cantenment Towson, at the mouth of the Kiameche, which has already produced considerable excitement on both sides, and, it is feared, may result in serious consequences to the parties concerned. The circumstances of the affair, as related to us, are briefly these: An officer of the Cantonment was indebted to a citizen, and a horse belonging to the former was levied on by a civil Shortly afterwards the horse was rescued from

he constable by a detachment from the Cantonment The constable then called on the posse, recovered possession of the horse, took the soldiers into custody, & laced them under a guard composed of citizens. A who demanded the release of the first detachment which being refused by the guard, the former charged on the latter, and released the prisoners.

Thus the matter stood at our last advices. The citizens have sent over an express to the Acting Governor, calling for a redress of grievances, and the affair, t is supposed, will be terminated by a judicial investi

SUMMARV.

Naval Orders .- Commodore Rodgers has issued general order for the prevention of Duelling among the country has already been deprived of many brave meat and declares, that for a violation of this order, by any officer, he shall not fail to put the laws in force t him to their utmost exten

is the intention of President ADAMS to remain at the seat of government, for several months, unless the state of his father's health, should very urgently require his presence at the North. [Prov. Journal.

Tecumseh .- A letter from Mr. O. B. Brown, of Washington city, to the Editor of the Christian Watchman, settles the point, that this famous Indian warrior, who fell in the battle of the Thames, was killed by Col. Johnson in person.

The revenue arising from importations of Foreign Merchandize at this Port during the year ending Dec. 31, 1823, was—\$3,847,640 23—during the year ending Dec. 31, 1824—\$4,193,112 81, the increase being \$345,472, 58. Boston Patriot.

It is estimated on official and substantial data, that the tolls of the New York Canals will amount to the sum of a million of dollars, per ann. in 1856.

It is stated that an extensive bed of iron ore has been discovered in Dorset, near Manchester north line. The quality is such that a horse shoe has been wrought in a blacksmith's fire, directly from the ore. — Vt. Gaz.

A census has lately been made of the population of twelve wards in the town of Halifax, N. S. in which the number of inhabitants is found to be 7903. There are four other wards, and it is supposed that the population of the town is about 10,000 exclusive of tre

There are in the Maryland Penitensiary 249 male prisoners, and 62 females, total 311. Of the mep. 127 are employed in weaving, 24 in cordwaining, 27 in hatting, and 16 in sawing marble.

John Reid, who was recently convicted of an attempt to poison the Carroll family, died in the Peni tentiary on Saturday afternoon, of typhus fever .-- Within a few days, the keeper of the Penitentiary and one of his deputies have died of the same disease and we understand that a number of convicts are now very sick.—A. Y. Spectator.

Cambridge Davidson, of Charleston, S. C. Jam Hector, of Lansingburgh, and — Heermans, of Al-bany, lads belonging to the Lansingburgh Academy, lately went into the woods to gather greens, and found and ate a root which they supposed to be spikenard, but which proved to be water hemlock, a very active vegetable poison. The two former died almost mmediately, the third was saved by an emetic.

The dwelling-house of Francis A. Perkins, Esq. at Norwich, Connecticut, was destroyed by fire on the night of the 11th inst. The family had barely time to escape. Mr. P. had insurance on his house and furniture, and therefore his loss will be inconsiderable.

Longevity .- It is a remarkable fact, that there have died in the town of Little-Compton, since the first of January, 1825, five men and one woman, whose uni-

Warning .- Children are in the habit of chewing India Rubber. It perhaps is not generally known that quicksilver is brought in this article, and it may be considered rank poison.

The papers state that the Rev. E. Wallace has advertised in a Canadaigua N. Y. paper, for business in his line," and gives certificates of his excellence as a preacher. Mr. W. must be crazy.

Wednesday, the 13th of April next, has been apday of Fasting, Humiliation, and Prayer, throughout

Since the year 1816 the number of Episcopal Clergy in the U. S. has increased from 233 to

A Reminiscence of olden time .- In Feb. 1766, "a large plate was affixed to the Tree of Liberty, with in the year 1646; and pruned by order of the Sons of Liberty, February 14, 1766. The tree is now a great ornament; and we doubt not will thrive and flourish when all the friends of the Stamp Act will decay and perish."—[Extract from the Boston Gazette, of Feb. 24, 1766.

To Correspondents. - The remarks of a correspondent on Contentment, are not destitute of merit; yet the subject has become so trite, that we doubt whether they would afford particular interest to our readers, and therefore are inclined to omit them .- We shall publish next week a letter from Hayti, addressed o the Fditors by the Rev. L. D. Dewey .- " I & We' shall have a hearing. -The repty of " C." to the inquiion of " X." on the Prayer of rains, will and be serted. The course which the discussion of this subject is now taking, will render the inquiries of " A." innecessary .-- "Tennet," "Xanthus," "Roy," and "W. W." will receive immediate attention

MARRIAGES.

In Boston, Mr. Robert M. Copeland to Miss Sarah

In Beverly, Capt. Isaac Haskell to Miss Lucy reston, of Boston.—In Scituate, Mr. John Elwell, of Medford, to Miss Lucy Jones.—In Marshfield, Mr. Benjamin Rogers, of Boston, to Miss Caroline Clift.—In Salem, Mr. John M. Abbot to Miss Lucy Spaulding, of Danvers.—In Ipswich, Mr. Josish Haywood to Miss Sally Lord.—In Foxborough, Rev Willard Pierce to Miss Susan Everett.—In Walpald Mr. Galoa Mann to Mrs. Sophia Mann.—In William town, Doctor Landon, of Great Barrington, to Miss Elizabeth A. Noble.

In Berkley, Capt Jabez Fox to Miss Rowens Crane

DEATHS.

In Boston, Mr. William Cordwell, aged 62; Mrs. Mary Rindge, 28; Mr. Thomas Peirce, 39; Mr. John Cloues; Harriot Ellen, 12, second daughter of John J. Loring, Esq.; Miss Mary Ann Bemis, 18; Mrs. Eunice Parker, 57; Mr. Moses F. Pike; Mr. William Hon-

Parker, 57; Mr. Moses F. Pike; Mr. William Honners; Mr. Timothy Hunt, 52.
In Bradford, Mrs. Elizabeth Platts, 80.—In Eastbridgwater, Mrs. Persis, wife of Mr. Caleb Howard, 73.—In Plymouth, Mr. Ezekiel Loring, 83.—In Plymeuth, Mrs. Catharine, wife of Mr. Wm. Morton, 65.—In Worcester, Samuel Flagg, Esq. 50.—In Lancaster, Mr. Aaron Munroe, 69.—In Uxbridge, Mr. Silas Rawson, 79.—In Quincy, Miss Jerusha Hayward, 78.—In Salem Mr. Andrew Bowers, 30. Mrs. ward, 78.—In Salem, Mr. Andrew Bowers, 30; Mrs. Hannah Adams, 29.—In South Bridgewater, widow Hannah Hooper, 89.—In Stockbridge, Mrs. Mary Rathbone, 95.—In Sanford, Caleb Emery, Esq. 84.— In Shutesbury, Mrs. Lydia, wife of Mr. Edward Asa Raymond, of this city, 31.—In Byefield, Mr. Benjamin Jackman, 72.—In Danvers, Mr. Jonathan King, 80.—In Beverly, widow Jane Wallis, 60.—In Gloucester, Mrs. Lydia Lincoln, relict of Mr. Ebed L. 60.

—In Ipswich, Miss Sophia Pearson, 22.—In North-William Allon, Deg. 80; wices. Esiner Clark. -In Hanover, Mr. Elisha Simmons, 66 .- In Bedford, after a long and distressing illness, with patience and resignation, Mr. Edward Dickson,

ormerly of Cambridge, 33.

In Brookline, widow Elizabeth Dickerman, formerof Roxbury, 74. In East Guildford, 13th ult. Mrs. Abigail, wife of

Mr. Nathaniel Allis, 83; and on the 15th, Mr. Nathan el Allis, 83.

In Sharon, 22d inst. Mr. Joseph Billings, 55. In Portland, Lucy Hilson, 20, late of Newburyport-In Johnston, R. I. Mrs. Freelove Hill, wife of Mr James H. 75 .- In Cranston, R. I. Mr. Elisha Harris. 80. - In New-York, Rev. JOHN M'CLURE, 24, of the Dutch Church; Mr. William Abrahams, jun. of Nantucket, 39: In the N. V. Hospital, Loren Temof Massachusetts, 27; Ebenezer Ellens, do. At Lebanon, N. H. of a consumption, on the 4th inst Mr. Hobart Estabrook, 58.—In Peterborough, N. H. Mr. Nathaniel Prentice, 70.—In Kittery, Mr. Ed-

mund Wilson, 82; Capt. Josiah Remick, 47.—In Havana, March 3, Capt. Noyes, of Boston; Feb. 25, Capt. John Coords, of this city, master of brig Osprey. In Sweden, Dr. Swedenstierne, a celebrated Mine-alogist.—He committed suicide with a pistol, leaving a letter attributing his conduct to an invincible disgus

New-York, March 19 .- Yesterday four inquests were held on the bodies of Nathaniel Ruggles, 58, of Connecticut; John Frink, a Swede; Simeon Brady, 7 We are authorized to state to our readers, that it and Louisa Wells, 27; all found dead in different parts of the city. The last committed suicide.

Deaths in New York city, week before last, 78.—onsumption, 11.—Influenza, 7.—Old Age, 5.—Inonsumption, 11. flamation of the Chest, 5. -Consumption, 17 .- Inflama-

In Philadelphia, 85.—Consumtion of the Chest, 8.—Fevers, 7.

Deaths in this city last week 20, viz. by Consumption, 8.—Suicide, by Poison, 1.—Lung Fever, 1.—Hooping Cough, 1.—Fits, 1.—Apoplexy, 1.—Infantile, 1.-Cancer, I .- Measles, 1.-City Poor, 4.

NOTICE.

A Quarterly meeting of the Directors of the Ameri-can Education Society will be holden at the Hall of the Massachusetts Bank, on Wednesday the 13th of April next, at 10 o'clock, A&M.

On the day previous, the exemining Committee will neet at the same place, at 3 o'clock P. M. A. EATON, Clerk.

CUMMINGS, HILLIARD & CO. have recently published, Seventeen Discourses on several texts of Scripture; Addressed to Christian Assemblies, in a village near Cambridge. To which are added Six Morning Exercises, By Robert Robinson.

FAIRHAVEN PEMALE SEMINARY

HIS Institution was established two years since Its object is to promote a regular course in the dy of the several branches of an English Education; and to keep in view, the future respectability and use fulness of female youth.

In point of location, few places present greater adantages for an establishment of this kind, than Fair-

For the better accommodation of Scholars, a commodious building has been erected the present season, pleasantly situated in a part of the village open to the ; and presenting many a select retreat, for necessary With the first branches of an English Education,

will be taught—History, Rhetoric, Logic, Philoso-phy, Chemistry, Astronomy, Composition, the use of Globes, and the projection of Maps,—Moral Instruction-History of the Bible, Mason on Self-knowledge, Watts on the Mind, Edwards on the Affecti Scholars attending to these several branches, will be

divided into appropriate classes.

Painting in Water and Oil colours, and in Crayons, on paper, wood, canvass, silk and velvet.

Term will commence the first Monday in May.

Tuition from 3:00 to \$5 per quarter. Board \$1:50

per week, including washing.

Particular attention will be paid to the manners and nauama, run noerty to preach the Gospel to

POETRY.

For the Recorder & Telegraph. THE INDIAN'S COMPLAINT Must I leave the land where my fathers sleep, To wander afar in the West !-And never again o'er their ashes weep, Nor converse with their spirits blest? Shall I see no more, in the moon-lit vale, Their shadows beckoning me home? Nor hear their call, in the tempests wail, " My son, to thy fathers come?" Shall the foot of a stranger tread their grave?-Unheeding there lies below Many an ancient Warrior brave, Who vanquished many a foe.

Oh! how, as they ride the evening cloud, Will the ghosts of my kindred frown, When they see that the white man, cruel and proud Is trampling our nation down! And while for their children looking in vain, Round the homes they had liv'd in content, Will they not of the white-man deeply complain?

And deeply our wrongs lament Tory juriously humbal the game, " " " the same and by His ornel This are still gers to forther, and at men hee they see blir blow you seems and groves,

As winding the owner alar

efects all he values and all he laves Alike lo geace and in war; And when they witpess his arts and guile, His passions and laxuries too, His friendship that dresses itself in a smile. But is never found to be true: One sad farewell to their bones they will sigh, Then leave them with strangers to rest, And forever away from the region will fly. O'er the sea, to the Isle of the Blest.

And I must dwell no longer here, And my brothers they must go: Farewell to all that was once so dear, I have nothing left but woe. No home shall I find in another land. For all will be there unknown; Oh! that the spirits were now at hand. To take me where they have flown! In gladness no more shall I bend the bow, Nor paddie the waters o'er, To spear the trout that is eleeping below, Nor sport on the rocky shore.

Would I might live where my fathers did, And lie down with them in the dust:-But no, the oppressions of white-men forbid, Whom once as friends I could trust. Is there a Spirit the Christians seek? Is he merciful and kind? Will he aid the oppress'd, and strengthen the weak, And the prisoner's chords unbind? If such be that Spirit, he cannot approve Of his worshippers I have seen:-For in them there dwelt no kindness nor love, But the malice of hell, I ween. Now torn from my wealth and country away.

I care not whatever may come;

Great Spirit, oh, take a poor out-cast I pray, To my longerny final home. For the Recorder & Telegraph.

When kean afflictions pierce the soul, And strike the barbed arrow deep; E'en time itself can scarcely heal The wounds, or we forget to weep. Retentive memory will recall-Nor would we banish from our mind The friends whom here we dearly lov'd. Whose souls are now in Heaven refined.

'Twas once, I shar'd a MOTHER's love, And felt her tender anxious care. And daily to her God above, She breath'd a parent's pious prayer. Her priceless love was nobler far, Than all the hypocritic zeal, Which some who're called friends profess, But pure affection never feel.

Her generous heart was ever mov'd, For those in want, or in distress. And many felt her bounteous hand. Diffusing joy, and happiness. Smoothly glided those halcyon hours: Undisturbed by care or sorrow My happy soul in youthful joy Bestow'd no thought upon the morrow.

But ah! she died! And bitter was th' afflictive blow; My heart was crush'd, the breach was wide, And painful, doleful was my vo. Oh cruel, cruel, was the hour, Which robb'd me of a friend so dear; In which my father's heart was torn And many orphans left to mourn.

" My Saviour, Jesus, thee I trust, "To thee my willing soul resign,

" For thou wilt watch my sleeping dust,

"And raise it in the form divine. " Farewell my friends, farewell," she said.

" I go to taste of purer joys, " Which my Redeemer has prepar'd

" In his bright mansion 'bove the skies. She died! And sleepless nights can tell My grief. Though years have roll'd away. Still, still, the anguish yet I feel, Which tore my heart that awful day But yet submissive, oh! my God, I come and bow before thy throne; I own thy perfect wisdom just,

And humbly say, "Thy will be done." March 2d, 1825. L. H. W.

MISCELLANY. For the Recorder & Telegraph. LETTERS TO A SISTER.

NO. VII. My dear Sister,—Once and again has the Spirit of God said to you, "Now is the accepted time; now is the day of salvation." Not only has the monition reached your ears from the pulpit, and been retierated by conseience, but you have seen one and another of your gay companions arrested by an invisible power, stopt short in the career of them. in the career of thoughtlessness, and compelled, with tearful eyes, and a countenance bespeaking agony within, to inquire, "What must I do to be saved?" After a season of inward conflict, severe though of various duration, you have seen their tears are those to smile and have been their tears. give place to smiles, and have heard from their lips the songs of redeeming love. Then, they have entreated you to "turn and live." Their affection has seemed to glow more intensely than ever. Their language has

"Come go with us, and we will do you good." You have seen them possessing a happiness that the world never could give them-a happiness, that "worlds want wealth to buy.'

Still, your heart remains unaffected. You wonder ange produced in them, and are obliged to confess it great; but what is its nature, and why it is produced in them, and not in yourself, are subjects

hat you regard as profoundly mysterious. But, as to its nature, nothing is more simple and intelligible. The change they have experienced, respects the object of their supreme affection. Whereas they once sought nothing but their own gratification, in some form or other, they now have their hearts fixed upon God, and are regulating their feelings and conduct habitually, with reference to his claims upon them. Once, it was their inquiry, "how may I please myself:"—now they inquire, "how may I please myself:"—now they inquire, "how may I please God." Once they thought of little, and cared for nothing, but what promised them immediate happiness:—now, their thoughts and anxieties are employed for the dif-fusion of the spirit of piety. They formerly regarded religion as a subject that might be sufficiently attended to by the bye:—now, they make it the Alpha and Ome-ga of every employment. Once, they were blind to the loveliness of Jesus,—now, they see loveliness no where else. "Old things have passed away; behold all things are become new

You are perfectly aware, that what your young new search for, as fo, aid treasures; duties which the lorg regarded with aversion, are become their chief deligible, subjects on which it sy spoke with rapture, are sufficed to sleep in silence, while the choicest themes

are changed. Much as they there sought your society, and flattered your vanity at other times; and unbounded as their confidence has been in your friendship and worth, do you not perceive that they feel an unpleasant constraint in your presence? that they no longer address you as they were wont to do, but express a tender compassion for you, as being ignorant of your danger and guilt! They more sincerely wish your happiness than ever; but they dare not use the same measures to promote it. They never loved you more ardently; but they cannot express their love by the same tokens as formerly, lest they deceive you to your destruction. Their views of the worth of the soul—of the price paid for its redemption—of the aggravated guilt of rejecting the Redeem-er—of the blessedness of Heaven, and the miseries of Hell,—are so thoroughly changed, as to cause trembling to come over them, whenever they look at the slippery places on which you and others stand.

The change, therefore, of whose nature you are so ignorant, is primarily predicable only of the affection Incidentally, it influences the intellectual powers, and regulates the conduct. But, no revolutions of opi nion, no new modifications of the mental faculties, and no alterations in the course of one's life, constitute the great change which the Holy Spirit denom nates "passing from death to life." Opinions and ac-tions will always be powerfully affected by the reentirely changed; but this is the effect of regeneration, not the thing itself.

May experience teach you on this subject, more than you can ever learn from your affectionate brother

For the Recorder & Telegraph.

BUNKER HILL MONUMENT. As the Committee, who will decide upon the plan for the proposed Monument, cannot but be anxious to consult the wishes of the public, it seems to be important, that the opinion of the public on this subject should be ascertained. If the question before the pub-lic is this—'Shall there be a slender column running two or three hundred feet into the air; or shall there be a solid, firm, elegant, useful Building? —for myself and others, constituting a part of the public, I cannot hesitate to express my opinion in favor of the latter:

hesitate to express my opinion in layor of the latter, and see the following reasons:—

1. A Column, after all that can be said in favor of it, must be a small and contemptible object. Its whole value will consist in its height; and that will be little, compared with the height of Wachuset, Saddle mountian. Kearsarge, and a hundred other mountains in the country. If the Monument was to be a Pyramid, covering acres of ground, and rising like a mountain, it might astonish one by its magnitude; but a slender Column, having the appearance of a knitting needle, will be utterly destitute of grandeur and magnificence 2. A single stone, 100 feet in height, hewed out of the quarry and planted on Bunker Hill, would be indeed a a curlosity; but every body knows, that a mason car lay together small stones without much difficulty, so as either to rear a column, 2 or 300 feet high, or to stone up a well as many feet deep. And every body would understand, that the well is more useful than the Column. 3. A high and slender column, though built of the best Chelmsford granite, must have the appearance of fragility, and thus it will not be a good cymbol of what it is designed to represent. On the occurrence of a violent storm, or of a slight earthquake, we shall tremble for its fate, very unlike the Heroes of Bunker Hill, who trembled not in the tempest, and amidst the thunders of battle. 4. A column would be of no use. It is not wanted as a light-house. As an architectural object, it can have no beauty. As a look out post, few will use it; for as wide a prospect as the eye can comprehend, and one of the finest prospects in the world, may now be found at the top of the State House, on much easier terms than our feet could carry us to the point of the needle. 5. A column would be for ages, or at least as long as it should stand, an eye-sore to the good considerate people of Massachu-setts, who are always inquiring into the uses of things; and they would be apt to say- the money, spent on this slender pile of stones, might have reared a useful and magnificent public building;—a hospital for poor soldiers, for the good of their bodies; or a temple for the good of their immortal souls.'- 'However, the people of a future generation might add 'our fa thers told us, that "the Boston people were full of no-There ought not to be any object, however small, not even a shot-tower, overtopping the State House of Massachusetts; which is, and ever should be, the first and grandest object of vision in the

neighborhood of Boston.

After stating these objections to a column, I will merely suggest the project of a structure of a different kind,—a Temple of Granite, being an exact copy, in the proportions,&c. of the marble Parthenon, or other temple at Athens. Let it be called the "Temple of Liberty." or by temple at Atlants. Let the called the "Temple of Liberty;" or by any other name; and contain the busts of our Patriots, inscriptions, &c. Americans, walking in the noble portico of such a Building on the brow of Bunker Hill, would never have the feeling come over them, that it was a childish work of folly: it would be a model of architectural beauty and grandeur ;- the association with Greece, the land of Science and Liberty, would elevate and enoble the mind;—& if in the interior there was a chapel for the worship of the true God, or if some benevolent institution was connected with the building, even the Christian might be gladdened in seeing beauty, grandeur, patriotism heroism, all associated with practical religion.

For the Recorder & Telegraph

Cui Bono

OBITUARY OF MR. LEONARD W. WILLEY. Died, at Williamston, Ms. Sept. 5th 1824, Mr. LEGNARD W. WILLEY, aged 25. Mr. Willey was the son of Mr. Darius Willey, of Campton, N. H.

The early history of this young man seems to have been distinguished by nothing peculiar. Like others of his age, he was fend of social amusements, but was never disposed to treat serious subjects with irrever ence. At the age of 14, he received his first religious ons which seemed to be lasting. At this time. the fall of 1815, an unusual seriousnes commenced among the young people of his native town: and he has left behind him much evidence that he was amo the number of those who became subjects of renewing grace. Soon after, he, together with both his parents, united with the church; brother, and four siste a brother, and four sisters, united with the church; And amidst all the temptations of youth, he ever after,

tent character. His desires to pursue a course of student character. His desires to pursue a course of study, that he might be more extensively useful, we first excited by reading Buchanan's Researches in Asia. His ardent feelings were at once engaged in behalf of the keathen. It was at this time he observed the construction of the seather. ed, "I can never think of devoting my life to any other object than that of being a Missionary." And this object, though he seldom mentioned it except to his intimate friends, he kept continually in view until his death. When he communicated his designobtain an education, the difficulties with which are municated his design to digent student must contend, were fully stated to him. But he declared himself willing to endure any trials, however severe, and he had the opportunity of

g in after life that his resolution held good. In the spring of 1820 he commenced his his studies at Philips Academy, Andover, Mass. After remaining there for some length of time, he was induced, for reasons relating to his pecuniary circumstances, to re-move to Pembroke, N. H. to complete his course of study preparatory to entering College. wards accepted an invitation to join the Academy at Hampton, N. H. in order that he might be employed some part of the time as an instructor of Sacred Music.

ing his residence in this place, there was an unmel attention to religion, in which he took a interest; often conversed and prayed with his fellow students and assisted in conducting religious meetings in the vicinity.—In the winter of 1823, Mr. Wilstructed a singing 1 at North-Hampton, st awakened to seriing, he was desirons the same effect on ous reflection while the minds of others; a intly often made the pointed address to the ibject of serious and ours to do good, in this way, seemed to b oon after the close of his school, a revivain the town, and a large number of those n his scholars, became the subjects of it often requested to visit this place, and was very tseful in promoting the work. Several have reason to remember him with gratitude and affection, so the instrument of special good to their souls.

His fondness for sacred musicand his success as an instructor of the art, almost nicessarily occasioned some interruption in his classics studies. It was on this account, that, as the time approached for his entering College, he yielded to despendency, more perhaps than at any other period in his life. But he could not relinquish the course which he had marked out for In a letter to a friend, he thus expresses his feelings. "I not unfrequently almost come to the conclusion, that the object at which I have simed is uite beyond me. There is one question (considering ny circumstances,) which I find it difficult to solve and that is, whether I might not be useful at som missionary station, were I to relinquish the idea of a Collegiate education, and take a shorter course? I ave no wish to become great, were it in my power When I look at the religious aspect of the world, I am ready to say, Lord, I will cheerfully go anywhere, or do anything, if I may but be the unworthy instrumen of promoting thine honour in the salvation of sinners I will gladly accept the meanest place in thy vine yard, if I may but spend my days in the service of Him who bled and died for me."

He did not remain longin doubt what was the proper course to pursue. In the fall of the same year he en-tered Williams College. Mr. Willey carried forward with him the same ardent feelings, and was as active in endeavouring to promote his Saviour's cause in the College and in the vicinity, as he had been in other places where he had resided. He established at his room a prayst-meeting for his class-mates, after of study, on every Friday evening the Sabbath School in the parthe usual h ish, and be the teachers. After the usual exercises of four miles ollege, to conduct a religious ired the confidence of the peo-meful. A retired grove on the was his beloved retreat for meeting, w ple, and best otions; and occasionally with prayer. That spot was espe-he place where S. J. Mills and seasons o a few frier G. Hall ar have expressed to each other their deter pend their lives as missic accustomed to meet and pray desgin. At an early period of minated the life of this interestfor a bless ing young man, his symptoms became alarming. To a friend who conversed with him respecting the probable result; he observed with much solemnity an should not retain his reason, committed the dir-tion of his affairs to the friend above named. A

great composure, "I am willing to die, if it is the will of God; notwithstanding all I have anticipated respecting life." He then, on supposition he lirium commenced soon after, and continued un-til his dearh. We are not indeed to consider expressions in such circumstances as deciding any thing in regard to character, yet it was pleasant to find mind still occupied on religious subjects. Those who attended him remark, that the effect of religious sentiments was manifest, ever in his wildest moments; he would often seem to be in an estacy of enjoyment and exclaim, 'O, the is heaven,' and would call all around to unite with him in the worship of God. The gentleman in whose family he expired says, in a letter to a friend, "Mr. Willey had become a inmate in our family, and the instructor of our children. He never disappointed our expectations. He was, genermuch to say, he was universally beloved. Why the great Head of the Church should blast such prospects of usefulness, we know not now, but shall know hereafter." Mr. Willey was much esteemed by the officers, and greatly beloved by the students of College. His influence among his fellow students was uniformly exerted on the side of piety and good order. His frank and amiable disposition, his gratitude for the kindnesses he received. and his readiness to undertake any service, to make any sacrifice, and to do every thing in his power to contribute to the happiness of others, greatly endeared him to his friends. His vigorous constitution, his ac-tivity and successful efforts in the cause of the Redeemer, seemed to promise that he would be able to sustain the hardships of a missionary life and become highly useful in our western wilderness, or at some other sta tion. Although these hopes are now disappointed, the patronage of the Azerican Education Society and the gratuities of kind individuals were not bestow him in vain. In view of the early death of Mr. Wil-

ley, there is much cause to rejoice, that he was so much employed in direct endeavours to promote the spiritual interests of those with whom he was conversant. With all his other attentions, he maintained respectable standing as a scholar; and had his talents been entirely employed in classical studies, he might have taken a high rank. But in that case, as is now evident; he would have lived to himself and died to himself, instead of being the instrument of much good

Anecdote of Burns .- On a visit to a certain seaport town in this country, Burns entered into a warm discussion on religious topics with a person named Andrew Turser, who was famed for Deistical principles, and what John Bunyan would have denor an "ill favored" countenance. The Poet was worst-ed in the argument, at which he felt nettled, and vented his spleen in the following impromtu:-[Eng. pa It happened once upon a time,

The de'il got stuff to mak' a swine And laid it in a corner; But after that he chang'd his plan, An' made it something like a man, An' ca'd it ANDREW TURNER

A statue of the Virgin Mary in the cathedral of Bologns, in Spain, is ornamented with 1358 diamonds, 1295 emeralds, 59 amethysts, a large topaz, a hyacinth and 372 pearls. The pedestal is enriched with 609 ame-

The paintings of animals, &c. on the walls of the houses at Pompeii are in a remarkable state of preservation and the colors appear as bright as when first painted. Among them are representations of gladiators

INGENUITY OF THE BEAVER.

Roswell King, jr. Esq. has politely sent us a few specimens of the Beaver's ingenuity, perseverance, a wonderful powers in architecture. These specimens wonderful powers in architecture. These specimens consist in several logs of hard wood, cut by the Beat ver for the construction of a house; one of these logs measures two feet in length, girts sixteen inches and weighs fourteen pounds; this was one of the side logs of the house; another of the same girt, is half the length of the former and was one of the end logs of the building; the others are smaller and were used as rafters. It is evident from the marks at the ends of them, that they have all been cut through with the teeth; and cut in a manner so as to lock when laid upon each other, the same as logs formed by human industry for the construction of log houses so often met with in this State. But where these animals found strength or how they raised purchase to lift the logs, is a question that we cannot solve. The houses being two stories high, each story being eighteen inches, must have cost no little labor to the architects in placing these heavy logs one upon the other. The logs may be seen at this office .- Darien Gazette.

Blasphemy .- In the University of Vienna there was lately a Professor of Philosophy, named Rembold, who, in his public lectures, had the horrible audacity to accuse our blessed Saviour of Suicide! The Austri an Government could do no less than remove him from his professorship; and in his place was appointed a M appointment of the la riot among the students, who supported Rembold.

Roses and Gunpowder !- It is said that the Nor regians, on the first sight of Roses, dared not touch what they conceived were trees budding with fire!— and the natives of Virginia, the first time they seized on a quantity of Gunpowder, which belonged to the English colony, sowed it for grain, expecting to reap a plentiful crop of combustion, by the next harvest, to blow away the whole Colony!

The Tea Plant of Louisiana .- The tea shrub of Louisiana has attracted the notice of our fellow citizens in different sections of the United States. have been informed by Mr. Wm. Lewis who first made its discovery known, that there are several small plantations of it now growing in this state, and that it thrives most luxuriantly.

According to the valuation for 1824, the value of real estate in the several counties of New-York, a-mounts to 211 1-2 millions of dollars; of which the value of 52 millions is in New York city.

The duties on sales at Auction in the city of New York, amounted to \$231,837.

An estate in New York of the late Mr. Henry A Coster, on William street and Slote lane, in the rear of the proposed Exchange, and opening upon the exchange, measuring 52 1-2 feet by 76 feet, was sold by change, measuring 52 1-2 feet by 76 feet, was sold by auction on Friday last, to Mr. Joel Post, for \$93,000 being about 23 1-3 dollars a foot.

A merchant in Pearl-street, N. Y. was beset a few days a begger, for alms; who, after hearing a state ment of infirmities, &c. tendered him a one dollar bill on the Washington & Warren Bank, which the fel-low, upon eyeing sharply, handed back, observing, " can't take them are.

DEATHS.

In Georgia, on the 9th ult. Big Warrior, the Priscipal Chief of the Creek Nation. He was a man of great talents as a savage warrior—a person of im-mense bodily powers, and it has been said of him that he was endowed with a mind as Colossal as his body. Although he possessed not the advantages of Educa-tion, or even understanding but little of the English language, yet he has done much towards improving the During the late Indian wars he had been uni formly friendly to the Whites, and fought for them in any battles. In Middletown, Con. on the 5th inst. after an illness

of four weeks of Typhus Fever, in the 16th year of her age, Sarah Ann, eldest daughter of William J. Hobby, Editor of the Chroniele, Augusta, Georgia. In 1817, she was confided to the care of relati Middletown for the benefit of an education, which she had just completed, and was prepared to return home a

comfort and blessing to an only parent.

In Topsfield, March 5th, Mrs. Elizabeth Gould, in her 95th year. She was the oldest daughter of the late Rev. John Emerson, and relict of Dea. Joseph Gould. For forty five years she openly professed the religion of Christ, and in her death manifested hope of eternal life through the efficacy of his atonement.

In Charlestown, N. H. on the 7th instant, Beriah Esq. aged 60, formerly of Nantucket. He left the United States soon after the termination of the late war with England, for South America, where h remained till the last year; when having contracted a dropsy in the chest, he returned home, that his last hours might be spent in the bosom of his family, and that his bones might rest in his native country.

In Portsmouth (R. I.) Henry Lawton, Esq. in his 60th year—formerly a Judge of the Court of Common

Pleas, and for many years Town Treasurer. In Norwich, Vt. Col. John House, aged 81, a revolutionary soldier. He was one of the first settlers in Hanover, N. H. In 1775 he raised a company of volunteers, joined the American forces at Fort St. John. him at the attack on Quebec, in which he commanded a company, and shared in most of the hardships and trials experienced by our army from that time till the the capture of Burgoyne.

In Philadelphia, Mr. Thomas Arnold, ship-carpen

On ascending a ladder attached to the frigate now building there, his foot slipped, and he fell nearly 40

feet, and expired soon after.

The Rev. Abel Flint, D. D. was born in Windham, August 6th, A. D. 1765, and died in Hartford on Monday night of the 7th inst. aged fifty-nine years.

Mr. Henry Gladding of Newport, who recently died at Newport was the last surviving member of a family of Twenty sons, and One daughter, having the same

We are informed that early on Wednesday morn ing last, a child (whose, we are not informed,) in Brandswise Humbred; was instantly killed by lightning! Wilmington (Del.) Circular.

LONDON BOOKS. WILLIAM C. HALL having sold the remain-der of his London Books to MUNROE & FRAN-Cis, 128 Washington-Street, they offer for sale at a very small advance, the following Books, which cannot now be imported without very great additional charges, and at the present prices are very cheap.

14 Haslitt's Select British poets, 1 v.royal 8vo.calf#6 50 10 Shakespeare, 1 vol. royal 8vo. Russia 6 00 9 Locke's Works in 10 vols, boards 15 00 25 Buchan's Dømestic Medicine, boards 10 Vanderhoot's Hebrew Bible, 6 00

1 Do. Do. Old Do. 30 Doddridge's Rise and Progress, 88 and 38 cts. 8 50 15 Sterne's Works, 4 vols. 5 Gil Blas, 3 vols. 20 Gurney's Dictionary of the Bible, 15 Berthollet on Dying and Coloring. Translated from the French by D. Ure

4 Schleusner's Lexicon, New Testament, 1 Do. Do. Old Do.

25 Elegant 12mo. Bible in calf-gilt, 8 Elegant royal 8vo. Bible, Russia gilt 6 Gurney's 4to Bible for families, calf gilt 25 Dodd's Beauties of Shakspeare 25 Vicar of Wakefield and Rasselas,

15 Watts on the Mind, Pinnock's Catechisms, each with an elegant frontispiece, 15 Gradus ad Parnassum,

4 Paley's Works in neat 18mo, 4 vols 9 Diamond Shakspeare, boards, plates 15 Mackenzie's Works. 3 vols. 4 Buffon's Natural History, 2 vols. 100 plates

3 Rambler, pocket edition
15 Taylor's Drawing Books for Learners,
4 Johnson's Lives of Poets, 3 vols. calf
3 Works of Dr. Steppet 3 vols.

LATHROP'S SERMONS ITH a Memoir of his Life, write The system of truth which he for and to which he steadfastly adhered, was salvation by the atoning blood and life-giving Christ, is the prominent feature. Here, clared, he rested his hope of heaven; and the doctrine of atonement were taken away his view, nothing left in the gospel, ties of the sinner. His discount a practical exhibition of gospel truth, for genious analysis of his subject, for abounce mpressive sentiment, and deep and er human nature, and for a simplicity and p thod, sentiment, and expression, which reader alike intelligible to the most illiterate, and grain the most refined of his hearers. It is a cor vation among preachers, that the great by gospel, from the peculiar constitution of mind, loose much of their effect by leng of but Dr. Lathrop, possessed the rare talent text of every discourse so prominent, that constantly in view the same cardinal truths. were perpetually gratified with nevelty." The Trade supplied on liberal terms.

Wholesale and Retail Bookseilers, Boston

NEW BOOK SCOTT'S LETTERS THIS day is published, by S. T. ARMSTEIN Letters and Papers of the late Rev. 7 Scott, D. D. (author of the Commentary of never before published in this country; with our al observations, by John Scott. This work makes a neat 12mo volume, of 324

nd about the same size as the Boston editor life; and is embellished with a likeners of the It will shortly be for sale at the Bookstores

land, Portsmouth, Salem, Hartford, and New .) well as at other places.

** Scout's Family Bible, 6 vols. 21 0

published as above, and now ready for sile. To otype edition in 6 vols. 24 dollars, is neath & will be ready for sale about the month of J The life of Scott is for sale as above. Pr

HANDEL AND HAYDN SOCIETY LECTION. THIS day published, and for sale by Ro

son & LORD, the third edition of Handel and Haydn Society Collection Music, improved and enlarged

THE OBLIGATIONS OF CHRISTIA THE HEATHEN WORLD. UST published, and for sale by S. T. A. and other Booksellers, A SERMON the Old South Church in Boston, before Foreign Mission Society of Boston and their annual meeting, January 3, 1825, Fav. pastor of the first Church in Charle

REV. MR. EDWARDS' SERM OR Sale by RICHARDSON & LOS delivered at the Installation of Re Freeman as pastor of the third Congress in Plymouth, Nov. 3, 1824. By Justi. tor of the South Church in Andover.—For s. E. Collier, Plymouth, and Wm. Hyde, Poe.

BRADFORD ACADEMY THE first Summer Term at this Instrumence on Wednesday, May 4 time the "Female apartment" will I reception of Young Ladies, under the Instructor and Instructresses, as in f Young Ladies will be instructed in any English education, that their talents and

will permit.

There will be delivered a short course of with experiments, on Philosophy, Chemia

tronomy, at which all the students will be lege of attending. The first term will be BENJAMIN GREENLESS, P. Bradford Academy, March 8, 1825.

LONG SHAWLS New Fatter CLEVELAND & DANE, CLEVELAND & DANE,

Ac. 43, Markine
Have received a part of their Spring supple as
Their assortment now consists of Merine
Long and Square—Black, Scarlet, Crit
White—English Cashmere do—White In
-Scarlet, White Amaranth and Black Rav
—Plain and Filled Middles, from the suls
largest size—various kinds of Sanare Sha largest size-various kinds of Square Shaul and filled. Also, 4 Real Cashmere Shaul March 19

VALUABLE COUNTRY EST OR Sale the estate of the late David situated in the town of Coventry in The buildings are sufficie The quantity of land is more than with a deep strong soil, fit for all the va vation, with a good supply of fuel and it stituting one of the best estates in the The neighbourhood is of the n character, and remarkable for the longering habitants. There is now on the farm, a roof cattle and sheep, which will be sold, if estables the control of the sposed of at a very lor length of time given for the payment the purchase money. Apply near the premises, or to David Hale, No 31 Boston.

BOSTON RECORDER—from its cot to the close of 1824, bound in 9 vol to the close of 1824, bound in 9 verserved—For Sale at this Office.

WANTED-A YOUNG MAN, IC VV One experienced in the Retail be preferred. Inquire at this Office.

ELIXIR PECTORALE VEGETABLE PECTORAL THE discovery of this inestimable the result of ten years close s to discover the causes symptoms, and those formidable discases that prey gans of the chest; viz. Consum Catarrh, Colds, and every species at the chest. In all cases where been duly administered, its astor over every other article heretofere public, for the same purpose, has h manifested, convincing the most Consumption is not incurable, if proto. What is Consumption? It is, in ment, a slight irritation on the covers the lungs. It is next an inf the Cough is a little more notices dry. It then becomes a local fer is more frequent, the cheeks are flu are common. In its next increase parts of the lungs themselves begi in the fever, the strength fails, the sweats are common. ation increases, small ulcerations of special appear, the towers recome a sleep is disturbed, and in the last str-coughing, profuse cold sweats, constan-and hiccoughs close the scene! How does the Elixir Pectorale opera-

15 00

the above con plaints?—It determine irritation and inflammation from the the surface, and finally expels them tem by prespiration or otherwise.

expectoration, and thus frees the
load of tough phlegm, which cannot
altogether eliminated from the sys the ulcerated surfaces, and relieve It supports the strength, breathing.

came time it reduces the fever. . If seasonable application Elixir, and the directions are strip patient will not be disappointed tions.—Price \$1 per bottle. It is the strip to the s 2 25

PRAI etation of nothing re rsion, whe wer to pray mise. ind of th m I might se at individua does n Of course

n object of fa romise is to n or dim de interpre give his S in answer to ms? Wou the continue ng any peo occasional ray for the co

ubt. The The com e promise w must be m by the pron ith respect se, as exp be fulfilled er of faith; eit on the p mply that it things? She in one day For as ght forth h to be expla an red by

ed it shall con will answer. vill hear." to the inqu that in Bos been, during stians, pray e his work reply, by as I might fu er Christian

me state wi and "hat ther the praye the blessing. es actually ble do not offer not expect God would po rs? An age st. who lives ed, that whe God would po or his glory. not but feel Terent. More at if a church ing the praye anted. The he prayers of e, Luke xi. ples, as a bod such, and acc eems nec ifest the princi e were to gran e abundant c to the prayers

ther hundred, they belong idity, how cou ure against t majority of a church, becom m, or neglect. sity left with ithstanding so respects char tance to inc

ber of the truly ged. ONE go when TEN m which ought ry to the hear urch, that 1 rayers of their a the above unities, and o their genera ated for, that vitness a res ning individu like the heath hen good come fachurch in I rally in offering here be no ble ine advanced

> For MINISTERI. SSRS. EDITORS

e last year, ther e Boston Tele ubject of mini ter in which I a ind me, are dee ainly instructed, articles in ques shed by them.